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LITERATURE.

Life and Letters of Fenton John Anthony Hort.
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THE late Dr. Hort was known to the general public—if, indeed, he was known to it at all—by his share in a revision of the Greek text of the New Testament, executed conjointly with the present Bishop of Durham. This was, in fact, the great work of his life; and it involved labours extending over a period of thirty years. But it was not the sort of work that wins a great reputation in England, where Hort was less appreciated than in Germany and America; nor, in his instance, did it lead to the high ecclesiastical preferment which has thrown a reflected lustre on the not greater scholarship of his friend, Dr. Lightfoot. At Cambridge, however, Hort was revered by all, and almost worshipped by the younger generation of divinity students; and when he died there, four years ago, at the age of sixty-four, “the slight notice taken by the public press of his death was a strange contrast” to their feelings of bereavement. It is to be hoped that the present volumes may win for his name that celebrity which in life he was content to renounce, and that they may spread through wider circles the influence of a singularly pure and lofty character. Probably because he was so little of an author, he was a most devoted correspondent; and his letters are more likely to attract the general reader than any book that he could possibly have composed. I doubt that there is any recent collection written with such ability, or treating such a variety of interests with such disinterested sympathy.

For Hort was anything but a Dryasdust. In 1889 he writes to Prof. Sanday:

“It is only by accident, so to speak, that I have had to occupy myself with texts, literary and historical criticisms, or even exegesis of Scripture. What from earliest manhood I have most cared for, and what at all times I have most longed to have the faculty and the opportunity to speak about, is what one may call fundamental doctrine, alike on its speculative and on its historical side, and especially the relations of the Gospel to the Jewish and Gentile ‘Preparations,’ and its permanent relations to all human knowledge and action” (vol. ii., p. 406).

Nor was he one who, as he himself observes of Maurice, “can approach nothing except from the purely theological side” (i. 448). Literature as such always fascinated him. At thirty-eight he confesses to “an occasional yearning to read nothing but the great Greeks” (ii. 69). His love for modern English poetry began early, and it was sustained through life: it

embraced not only Tennyson and Browning, but Mr. George Meredith, whom, writing in 1851, he compares to Keats and Shakspere (i. 206 and 209). At twenty-six his appreciation of Tintoretto went beyond Mr. Ruskin’s; and his enjoyment of what is most excellent in music and architecture seems to have been equally intense. In physical science he devoted himself principally to botany, of which he acquired a professional knowledge; but he had at least a general acquaintance with all other branches of inquiry, and was keenly interested in their progress, “even when it seemed to be acting to the injury of faith” (ii. 156). At the first reading of *The Origin of Species*, he is “inclined to think it unanswerable” (i. 414); nor does his opinion on the subject ever seem to have altered. In the summer of the same year (1860) he walked with Owen from Breuil to Châtillon, catechised the great palaeontologist to his heart’s content, and elicited more of his opinions about development and natural selection than can be gathered from the cautious old gentleman’s recently published *Life and Letters*. To begin with, Owen was the author of that famous article on Darwin in the *Edinburgh* which his grandson has thought fit to omit from the list of his published writings. Hort suspected that the reviewer himself believed in the development of species, and on putting the question “point-blank, so that he could not evade it,” extracted an answer in the affirmative. But he thought it “not yet capable of being scientifically proved,” and was “very angry with Darwin for rushing prematurely in the face of the bigoted and unprepared public.” It may readily be granted that such is not the way to honours and titles and pensions, and that such rash innovators are not invited to lecture before the Royal Family on tadpoles. Owen “also admitted spontaneous generation as morally certain,” and thought that it was continually going on—a belief which, in the interests of his reputation, he certainly did well not to publish (i. 431).

In the theory of evolution science joins hands with philosophy; and for this also Hort had a great love, although increasing specialisation seems to have withdrawn him completely from its study in later life. But what essentially constitutes the philosophical temperament, the passion for ideas as opposed to mere facts, remained in him unimpaired to the last—a characteristic which favourably distinguishes him from Lightfoot, perhaps also from the remaining member of the great Cambridge triumvirate, Bishop Westcott. Writing to the latter in 1890, he observes that “Lightfoot never seemed to care for any generalisation” (ii. 410). Elsewhere he trusts that Dr. Westcott may be induced to read some of Mill’s writings (ii. 201), and only partly pities the same divine [I wholly pity him] for having to get up the religion of Positivism, which Hort thought “most interesting” (ii. 76). By the way, Westcott, in 1865, rather naively wishes he could “induce Mill to read a little Greek theology”; which tempts Hort to ask “how many theologians or others there are who do not need the same office” (ii. 38).

Even this immense range of studies, this high enthusiasm for all scholarship and all thought, fails to measure the extent of Hort’s hold on the world and on life.

“I have never,” he once said, “cared much for books, except in so far as they might help to quicken our sense of the reality of life, and enable us to enter into its right and wrong.” “Such entities as scholar, author, clergyman, and the like, are worthless and worse for all else except so far as they are rooted in the entire man, first of all, and last of all” (i. 354).

As a part of this entire manhood may be mentioned his mountaineering performances, such as an ascent of the Jungfrau and the like in 1856—exploits which would not be thought much of now, but which, forty years ago, earned for him an honourable place among Alpine pioneers. Muscular Christianity had not then quite made good its ground; at least, we find young Hort assuring a friend that “a love of outdoor occupations” is not “a disqualification for a clergyman”; and urging that “nothing is more wanting for the regeneration of England than a vast increase of manliness, courage, and simplicity in English clergymen,” qualities greatly helped by “the breezes of heaven and the use of the muscles” (i. 282).

But to Hort self-realisation did not mean selfishness. With him the sacrifice of fame and profit, of his own comfort and of his own tastes, even at the call of what so ne may think imaginary duties, was complete. He accepted whatever work offered itself to him, provided it was work needing to be done, at the cost of personal inclinations, at the cost of interrupted studies, finally at the cost of a fatal tax on his exhausted constitution. But there was one thing that he never would sacrifice, and that was truth. We have seen how he welcomed the results of physical science even when they seemed to tell against the faith. It was the same with textual criticism, which he declined to pursue in an apologetic interest, thereby calling down on himself the wrath of Dean Burdon. Wishing to find the New Testament infallible, he absolutely refused to take the *a priori* assumption of its infallibility as the basis of his exegetical labours (i. 420). To make consequences the test of truth was thoroughly hateful to him; and when in 1851 an unnamed acquaintance seemed to think that more good could be done by working in the Oratorian movement than in any other way, Hort “exclaimed indignantly against joining oneself to a Lie, merely because it promised to do most good”; and, with truly prophetic insight, noted this person’s state of mind as “a symptom of the approaching union of Romanism and Communism” (i. 194). Cardinal Newman’s knack of “finding reasons or excuses for any belief which he wished to accept” profoundly repelled him (ii. 424); nor was he blind to the prevalence of a similar spirit within the Anglican communion. Mansel’s book is

“clear, vigorous, and not often unfair; only a big lie from beginning to end” (i. 402).

“The conventional English ecclesiastical scholar does not willingly violate truth, but has never discovered that there is such a thing as truth” (ii. 102).

"It is a sad fact that most orthodox criticism in England is reckless of truth, and unjust to the authors of other criticism" (ii. 147).

And he sends this terrible warning to Dr. Benson on his acceptance of the primacy:

"The convulsions of our English Church itself, grievous as they are, seem to be as nothing beside the danger of its calm and unobtrusive alienation in thought and spirit from the great silent multitude of Englishmen, and again of alienation from fact and love of fact—mutual alienations both" (ii. 290).

How came it that this theologian, so great in intellect, so great in character, so large-minded and so sincere, made so little impression on his age, did so little to counteract the evils which he denounced? An answer may perhaps be suggested by the circumstances of his life.

Fenton Hort was born at Dublin in 1828. His family had been settled in Ireland for more than a century, but it was originally English. He was himself brought to England at the age of ten, and received a thoroughly English education at Rugby and Cambridge. Nothing, indeed, could well be more unlike the conventional Irishman than he was. That personage is genial, sociable, pushing; Hort was painfully shy, so much so that as a country vicar his shyness came like a barrier between him and his parishioners, as a professor between him and his pupils, as a father for a long time between him and his children. The conventional Irishman is superficial and inaccurate; Hort's learning was exact and profound. He is a facile orator; Hort found it difficult even to compose a sermon. He loves a row; Hort stood aloof not merely from controversy, but from everything by which controversy was likely to be provoked: he would not contribute either to *Essays and Reviews* or to *Aids to Faith*. Finally, the conventional Irishman is, to say the least, not remarkable for truthfulness; Hort's most distinguishing characteristic was absolute devotion to fact.

Notwithstanding, or perhaps because of, his English training, Hort felt a great attraction to the Irish people, and considered himself as one of them, at least to the extent of saying, in reference to Mr. Gladstone's first Home Rule Bill, "We Irish are children still in so far as we are allowed to keep to ourselves; and to treat us otherwise is to condemn us to perdition" (ii. 341). But the class to which his parents belonged is of as purely English blood as any equal portion of the English-speaking race can boast, and its members have shown as great a capacity for the work of government; while the traits by which they are distinguished from their old kinsmen, and which are sometimes spoken of as Celtic, may be explained by purely social conditions. In the case of Hort, what impresses one as most Irish in this restricted sense is a certain impulsiveness in forming his opinions, and a certain frankness in expressing them, a great enthusiasm in his attachments, curiously combined with a very critical, almost fault-finding disposition, very impartially exercised on friends and foes alike, or, if anything, on friends rather than on foes. The difference, personally, was that with him this criticism was turned with

most severity against himself and his own work.

A Rugby training was responsible for this not altogether profitable result. Hort spent less than a year under Arnold, but the tendencies set up during that short period, continued as they were under Tait, proved decisive. At thirty-seven he wrote, "In theology . . . what I am chiefly is no doubt what Rugby and Arnold made me" (ii. 63). A boy is more susceptible to moral than to theological teaching; and one cannot doubt that in this respect also the same influence took full effect, if only by keeping up his inborn sense of duty, and adding to it an element of humility which seems to have been originally deficient (i. 10). On the top of this moral strain came the tremendous intellectual pressure of the Cambridge competitive system, of which Hort incurred far more than the usual share borne by men of the same calibre. He worked to be a Wrangler, Senior Classic, and Chancellor's Medallist; and but for an attack of scarlatina would probably have won those honours: as it was he only took a Junior Optime, and was bracketed Third Classic. But little more than a year later he took Firsts in the Moral and in the Natural Science Triposes, the two examinations being separated only by an interval of a few weeks. He then read for a Fellowship, and succeeded on the second trial. Of course, other men have gone through as much and sustained no injury from the effort; but it must be remembered that, concurrently with his honour reading, Hort was following with the keenest interest the whole movement of his time—a very agitated time—intellectual, artistic, religious, political, and economic. In those years of arduous study he thoroughly mastered the difficult theology of Maurice, and entered with perfect intelligence into the schemes of the Christian Socialists. Parenthetically one may observe that some movements which the present day thinks especially characteristic of itself were then already in full swing, among others a "society for the investigation of ghosts," exactly similar to the S.P.R., having been started by Hort, Westcott, Benson, and some others in 1851 (i. 211).

After a pretty long spell of university, collegiate, and private work, Hort married and accepted a college living. In two years his health broke down; in two more "the collapse was complete" (i. 376). A prolonged leave of absence enabled him to resume his uncongenial duties; but with "work, work, work from breakfast to bed," and continual unhappiness as regards the parish (ii. 121), one is not surprised to hear that "bodily strength dwindled continually" (ib.). Happily, in 1872 he was enabled to resign the living and to return to Cambridge, where, with intervals of holiday, he spent the rest of his life.

Mr. Hort attributes his father's collapse in great part to the strain put upon a shy, sensitive, and conscientious nature by composing sermons and otherwise attending to the spiritual wants of his congregation. Hort at St. Ippolys was no doubt a striking instance of the right man in the wrong

place. But whatever may have been the proximate cause, the remote cause of the catastrophe must, I think, be sought in the terrible discipline of Rugby and Cambridge, followed up by Maurice's influence, the total effect of which was to develop excessively the natural leanings of the student, and to unfit him not merely for the world's ordinary work, but also for his own proper duty, of contributing to the moral and intellectual progress of mankind.

The morbid strain betrays itself also in his extraordinarily bitter judgments on men and things. His worst enemy, he said, could not accuse him of a dislike to reform (i. 362). But his best friends must have admitted that his almost invariable disapproval of the actual reformers, their methods, or their ends, practically threw his weight on the conservative or reactionary side. Of contemporary movements I can only find that he supported the higher education of women and University Extension. For democracy in all its forms he naturally had "a deep hatred" (ii. 34). Macaulay was "a wretched impostor" (i. 90). After a brief sympathy with the cause of Italian nationality, Hort finds the North Italians only too lucky in being governed by Germans. Their decrepitude of mind and body is hopeless, being the slow result of their own fearful wickedness. "Of course, life can only return to them through the Church, but that seems hopeless" (i. 297). When the war of '59 begins, there is "no gleam of hope in it looked at from any side," and it may lead to the destruction of England. Piedmont's foreign policy is "insanely wicked" (i. 405-6). When all danger of Italy's becoming a French province has passed, he turns on Cavour, who "believes in nothing but lies and bayonets," and does not know what morality means (i. 432). During the American War his sympathies are with the South; and quite independently of its right to secede, he wishes the American Union to be shivered to pieces, as a constant menace to true civilisation, animated by the principle of lawless force, and tending to reduce us to the gorilla state (i. 459). When he whom a Southern general has called "the one supreme man in forty millions" perished by an assassin's pistol, Hort sneers at "the newest hero-worship," and finds that "we are worshipping our noble selves in the shape of poor Lincoln, as we did in those of Cobden and Prince Albert" (ii. 36). After all, the age that set up such ideals could not have been wholly contemptible. In 1866 he suddenly discovers that Cavour was "a most true and devoted patriot"; but this is said to disparage Bismarck, in whom he "cannot discover any noble end or noble feeling" (ii. 66). Although possessing that high moral tone in which the continental statesmen are so deficient, Mr. Gladstone equally fails to satisfy our critic. In the Reform speech of 1864 he makes a most annoying appeal to "natural rights," and as a Home-Ruler in 1886 "seems to discard convictions for feelings and wishes" (ii. 341). After 1880 Hort ceased to vote for the Liberals. One wonders that he had supported them so long; for a good while before he had given it as his deliberate opinion that, "in spite

of the great and growing evil in the upper classes, if their virtual supremacy is destroyed the history of England is nearly at an end" (ii. 80).

Political discernment is not, perhaps, to be expected from a secluded scholar. But the same weary fastidiousness prevented Hort from doing any really great work in his own proper province of theology. To begin with, his position as regarded Church parties could never be defined. He disliked greatly being called Broad Church; but perhaps this was only in reference to schemes for relaxing the terms of communion (ii. 182). At any rate, his cautious admission of having "perhaps more in common with the Liberal party than with the others," combined with an acknowledgment that he had been "deeply influenced by Maurice's books" (ib. 155), fairly entitles us to call him "Broad" in the popular sense. His views about the Atonement and eternal punishment were apparently identical with Maurice's; as regards other points they were advanced enough. The story of the Fall is a vivid way of saying that men are not so good as God meant or wished them to be (ib. 329). I gather from a letter to his daughter (ib. 225) that to talk about being tempted by the devil is a vivid way of saying that we are in danger of being led astray by the pride and rebelliousness of our own wills. There are unlimited possibilities in such a method of interpretation; and, in fact, as manipulated by Strauss, it led to a complete volatilisation of the supernatural. Authority may be invoked to draw the line; and Hort sympathised with the High Church in their respect for this principle—he even went the length of calling Protestantism "parenthetical and temporary" (ib. 31). But a casual remark that "it is difficult to imagine how the study of Councils has been found compatible with the theory which requires us to find Conciliar utterances Divine" (ib. 177) sends us to sea again. If he accepts "the earlier Creeds" (ib. 155), it is on their own merits and as a matter of private judgment, for his unfavourable opinion of the so-called Athanasian Creed is expressed in remarkably plain language (ib. 140).

Consistently to reinterpret Catholic doctrines and their evidences in terms of modern thought was beyond the power of Hort, or perhaps of any theologian. But he might well have set forth the conditions under which the Christian message was first delivered to mankind, and the process by which it gradually made way among them. This, or something like this, was, in fact, the life's task he first set himself, and the central interest round which all his studies converged. But what Matthew Arnold so unkindly said of Maurice may be repeated with far greater truth of Maurice's most learned disciple. He spent all his life beating about the bush without ever starting the hare. Maurice may not have caught his hare, or what he started may have been rather a hawk than a hare; but he did really start something. Hort never got so far; it may even be doubted whether he beat the bush or only botanised a little about it. He has left us the memory of a life consecrated to high

duties and pure affections, but he has left the problems of religion where he found them. This perfect flower of Rugby and Cambridge teaching was sterilised by over-culture, and instead of yielding fruit yielded only the exquisite perfume still exhaled from the letters that now lie spread before us, to borrow the words of his own favourite poet, like "petals from blown roses on the grass."

It speaks well for the admiration and affection inspired by Dr. Hort that such a mass of his correspondence should have been preserved. But a selection of the more important letters would be welcomed by a wider public than these two thick volumes are likely to reach. Mr. A. F. Hort, who has done his work as a biographer with such tact and delicacy, would add to its value by reprinting only what is of general interest. It remains to point out two small inaccuracies. The *Nemesis of Faith* was not written by R. H. Froude, as stated on p. 96 of vol. i., but by J. A. Froude the historian; and the hotel at Saas-Fée, where Hort spent his last summer, was certainly opened before 1885 (ii. 188), though how long I cannot say.

ALFRED W. BENN.

The Aeneid of Virgil. Books I.-VI. Translated by Sir Theodore Martin. (Blackwoods.)

No one who is interested in the problem of translation can be indifferent to the theory or to the example of Sir Theodore Martin. One shuns from thinking how many years have passed since he revealed a new world of enchantment, by his version of "Faust: Part I," to youthful minds, innocent of German, of the *Erdgeist*, of *Gretchen*, and of the *Brocken*. And now, with natural force apparently unabated, he enters the lists of the great Virgilian tournament, to touch the shields of Dryden, Morris, Conington, and many another hero, in the joust where no one ever quite wins the prize. If to the present writer his version of Virgil seems a little calm, a little stiff and monotonous, in comparison with his "Faust," it may well be that there is no falling-off in power, but that youthful enthusiasm dies, though it dies hard. As Miss Veley writes in her exquisite poem "A Closed Book":

"He gave our fancy wings, and in its flight
No fault; no failure could it stoop to note;
Perhaps we read the book he meant to write,
Not that he wrote."

In any case, we may say with the poetess:
"O dreams that flickered in the firelight glow,
Be his your praise!"

In the very interesting "Envoi" (pp. v.-xv) the translator tells us his theories of translation, and his reasons for preferring blank verse as the best English representative of the epic hexameter.

"The necessities of rhyme must hamper the most skilful translator, and infinitely increase the difficulty, always great enough, of conveying to the reader the impression which the original makes upon the scholar's mind, not only by the poetic imagination and invention, but also by the modulated language of the verse. A translator always moves more or less

in fetters. The poet writes under an inspiration, which, almost unconsciously to himself, brings with it its own harmonies of expression, so that in effect all the finest poetry is 'to its own music chanted.' Without this inspiration, the translator has to try to catch it at second hand, and to find the best equivalent he can for the diction and rhythm of the original."

Nothing can be truer: nor would I argue for a moment against the fitness of blank verse to represent Virgil. But, as an argument against rhyme, it seems to me to allege difficulties which are equally incident to blank verse. Granted that a translator must "try to catch the inspiration at second hand," it does not follow that rhyme will be an extra fetter to him. That depends on his capacity, on his particular gift in working out those compensations, those "latitudes of expansion," which Sir Theodore Martin (p. xiii.) fully recognises as indispensable. In some respects the special charm of Virgil, his echo or undertone of feeling, seems to me more approachable in rhyme, by such a master of rhyming as Sir Theodore Martin, than in blank verse, unless the latter were Tennyson's. But who will not regret that Tennyson's intention of translating *Aeneid vi.* into blank verse (p. xiii.) was never fulfilled? There are parts of *Aeneas*' journey among the shades which, one feels inclined to say, could only be translated by the hand that wrote how Lancelot drifted, in search of purification, over the sea in storm, and reached the enchanted towers of Carbonek.

However, there is, no doubt, a strong presumption that an English epic should be in blank verse; and, if so, why not an English version of Virgil? Sir Theodore Martin does not tell us how many predecessors he has had in this particular effort, though he mentions, of course, Surrey's fragment, the earliest existing specimen of heroic blank verse. There is a complete version by Canon Thornhill, which, notwithstanding its diffuseness and other faults, deserves to be better known.

Readers of the ACADEMY will be glad to see in what degree the translator can adjust the style and swing of his blank verse to varying but characteristic passages of the original. Here is the scene of *Aeneas*' galley escaping from the blinded Polyphemus:

"To our oars we bend,
And, vying each with each, sweep through the
brine.
He felt the stir, and, as our voices struck
Upon his ear, he turned to follow them;
But as he could not reach us with his hand,
Nor yet keep pace with the Ionian waves
In following us, he raised a yell so wild
That the great ocean quaked through all its
waves,

Italia shook, affrighted to its core,
And through its winding caverns Aetna roared,
While from the forests and the mountain steeps
The whole Cyclopean horde rush wildly down,
And fill up all the beach. In helpless rage
The brotherhood Aetnean glare at us—
A dread assemblage, lifting high their heads,
As skyward oaks, or cypresses cone-wreathed,
Uplift their soaring crests in Jove's great woods,
Or Dian's grove. Sharp terror makes our crews
Shake out their tackling anyhow and spread
Their sails at full to catch a favouring wind."

This—and the same may be said of other purely descriptive passages—shows the translator favourably: the verse moves, the

animated scene is described with animation. In spite of Conington's plea, I venture to doubt if the real meaning of *fluctus aequalis* is "to keep *pace* with waves"—it is depth, not speed, that is in point; the line in the original describing the hollow rumble of Aetna needs a far more sonorous rendering; "Italia affrighted to its *core*" is not quite a happy phrase. But if Virgil were all like this passage, the translator might well be reckoned completely successful. Where, however, there is a touch of mystic imagination in the original, this straightforward and rhythmical, but somewhat monotonous, blank verse seems to fail in impressiveness. Here is the version of the weird portents that harass the love-lorn Dido, at Sichaeus' shrine, or in her dreams (bk. iv., ll. 460-70):

"From it, when darksome night shut in the earth,
Voices were heard to issue, words that seemed
The words of her dead lord that called to her;
And from the house-tops oft one lonely owl
Would with its shrill funeral chaunt complain,
And into shrieks of wail its dirge prolong.
Predictions, too, by seers of olden time,
Prophetic of doom, affright her soul.
In dreams Aeneas fiercely gives her chase,
Flying before him, wild with spasms of fear;
And evermore she seems left all alone,
And, unaccompanied, evermore to tread
An endless road, seeking for Tyrians through
Unpeopled wastes; like frenzied Pentheus she,
When he sees troops of Furies, and two suns,
And duplicated Thebes, before him rise."

What is lacking here, when we compare it with the original? I think, the unmistakable sympathy of Virgil with these ghostly fears. The original is one long shiver at the supernatural; the translation reads like a vigorous record of some one else's alarm. Coleridge could have rendered it, or Tennyson when he was in the mood:

"Before that last weird battle in the west
There came on Arthur sleeping, Gawain kill'd
In Lancelot's war, the ghost of Gawain blown
Along a wandering wind, and past his ear
Went shrilling 'Hollow, hollow all delight!'"

Shakspere does it without an effort. If, tried by that standard, Sir Theodore Martin fails to reach Virgil's level—well, let some other critic blame him!

Once more, in the memorable speech of Anchises in bk. vi., let us see how the translator handles, in its Latin form, the deepest thought of Greece.

"Within the darkness of their dungeon pent,
Men look not upward to the heaven beyond;
Nor even, when life is o'er, do all the ills
And plagues, that erewhile did their bodies taint,
Depart, so deep are they perforce engrained
Into their being by long years of sin.
Therefore by penal sufferings must they make
Atonement for misdeeds of former days.
Some high uphung are to the winds exposed,
From some their leprosy of guilt is cleansed,
In ocean's depths, or purged away by fire.
Each soul its special penance has to bear."

Here, also, though there are several fine lines, the blank verse seems to move stiffly: it has the gravity, without the swing, of the original, and the effect is rather that of sermonising than of music. In a word, the flexibility of Virgil's style is not fully represented by this strenuous but monotonous blank verse, though his strength and dignity are.

It may be useful to note some small oversights, corrigible in a second edition. On

p. 9, ll. 10, 11, a conspicuous rhyming couplet appears amid the blank verse; and in l. 4 the name Ilioneus seems either to have the *o* long, or to be a word of five syllables: Virgil takes neither view of it. Other proper names fare badly—e.g., on p. 16, *Ilius* should be *Iulus*; on p. 119 we have *Thapsas* and *Plemmirium*; on p. 133, Garamantis is wrongly treated as a *noun*, instead of an adjective.

E. D. A. MORSHEAD.

"A HISTORY OF AURICULAR CONFESSION AND INDULGENCES IN THE LATIN CHURCH."—Vol. III.: *Indulgences*. By H. C. Lea, LL.D. (Sonnenschein.)

The concluding volume of Dr. Lea's great work has all the good qualities of its predecessors. It is marked by the same industry, by the like fulness and richness of information and of materials. It is a really valuable work, and will remain of great utility to the student for consultation, for reference, for information; but it will not be more than this. Dr. Lea endeavours to write with impartiality. His conclusions are generally just; but his work just misses what, with a little more exact scholarship, a somewhat wider and deeper acquaintance with ecclesiastical history and theology, it might have been: namely, the standard and authoritative book on the subject of which it treats, for those outside the Roman Catholic Church. With all its excellencies, and they are many; with all its usefulness in the number and character of the authors cited, and the full references given to them in the footnotes; with the facsimiles, and copious index—in spite of all these merits, it is a work which just leaves something to be desired.

In the first place, no adequate history is given of the previous use of the word "indulgencia," either in the legislation of Justinian or of its meaning as simply pardon or remission in the early Church; yet it was probably the influence of both these significations which moulded the after history of the word, and of the things which it implied. Thus, too, when treating of what are called real Indulgences, or indulgence objects, the relation of these to the cult and use of relics, which began so early in the Church, is not sufficiently indicated; though the mental connexion of the two is very close.

In his citations and translations Dr. Lea sometimes unfortunately just forces the note: not to a great extent, perhaps, but sufficiently to prevent absolute confidence in his guidance. We give two examples, in order that our readers may not exaggerate this failing. The Council of Trent says, "Quum potestas conferendi indulgentias a Christo Ecclesiae concessa sit." This is rendered, "The power to grant indulgences was divinely conferred by Christ Himself" (p. 4 and note). Again, p. 266, note 1:

"If we are to believe Feller (Dict. Hist. s.v. Raynaud), the incurable tendency to dishonesty of the Carmelites so modified this work that when it appeared in print Raynaud disavowed it, which did not prevent them at his death from paying him funeral honours in all their convents."

Feller says:

"Mais il désavoua ensuite ce traité, comme ayant été altéré par une main étrangère depuis le commencement jusqu'à la fin. Les carmes ne laissèrent pas de lui rendre les honneurs funèbres dans tous les couvents de l'ordre."

But when we have said this we have well-nigh exhausted our censures. We will now indicate briefly the real value of the work. Dr. Lea traces well the development of medieval and modern Indulgences, the successive phases which they have passed through, the differing uses and purposes to which they have been applied, the periods for which they were granted—so comparatively short at first, and almost unlimited in later times. He follows their history through the Crusades and later, as a substantial pecuniary aid to war against the Infidel; the early grants of them chiefly for building churches and bridges, afterwards extended to almost every necessity, or supposed necessity, whether of the Church or of the Papacy. How in Spain the sale of the *Cruzada* Indulgence became an important item in the revenues of the Crown. He shows how inevitable were frauds and abuses, so long as Indulgences were farmed out to pardoners and *quaestarii*. He describes how the theological import of them was changed when they were supplied from the treasury of the merits of Christ and of the Saints, and applied by way of suffrage to the remission of torture, and to the release of souls in Purgatory. So many were the abuses and frauds of all kinds connected with this sale, that an outbreak against them must have come sooner or later; but they are to be regarded as the occasion only, not as the cause, of the Reformation begun by Luther. At the Council of Trent, and afterwards, the whole system of money payment for Indulgences was forbidden, and for a time the granting of them was restricted. In nothing was the difference which this change made seen more than in the Jubilees. As long as Indulgences were sold, a Jubilee year brought vast sums to the Papal treasury; but "since the sixteenth century we may fairly assume that every Jubilee has been a not inconsiderable burden to the Holy See." But since the eighteenth century the prodigality in granting Indulgences has again increased, till it now vies with the utmost lavishness of medieval times. There is hardly a religious service, hardly a customary prayer, hardly a pious invocation or ejaculation, which does not carry some Indulgence with it; and those given to, or to be earned by, members of pious confraternities are enormous. Additions have been made to these even since Dr. Lea penned his MS. Such are those attached to the scapulare of N.D. of Good Counsel, to which Leo. XIII. has affixed his name; those connected with the festival and office of the Miraculous Medal; and especially those of the Pious Union of St. Antony of Padua, which include "participation in all the good works which are continually being done in all the world by more than 16,000 monks, more than 20,000 nuns, and some 3,000,000, of Tertiary Franciscans." No wonder the promoters write, "Here is a most easy and most profitable Association."

Dr. Lea brings out well the great uncertainty of the effect of Indulgences. The extreme rigorist view is that scarcely any one, perhaps no one, has ever gained a Plenary Indulgence; that Indulgences are applied to the souls in Purgatory only by way of suffrage, and that it is in the knowledge of God alone whether that suffrage be effectual or no. The extreme lax view is that they act *ex opere operato*, and that being in a state of sin does not hinder the effect of the Indulgence; and this is some of the latest teaching concerning those applied to souls in Purgatory. Between these extremes the gradations of opinion and belief are endless.

Dr. Lea fairly states all the pleas that are put forth in favour of Indulgences. His conclusion is this:

"The revolt of the sixteenth century was the most fortunate event for both parties to the strife. Progressive demoralisation had reached a point at which, unless checked from the outside, the Church would speedily have become an unmixed evil. . . ."

Then, after allusion to the historical changes which he has recounted, and the effect of them, he adds:

"Thus the tie between the Church and its children has been strengthened, its organisation has been perfected, and there is no reason to doubt that it has entered upon a new career of even wider influence and prosperity than that which has preceded it. Many times in its history has the Church shown its marvellous skill in meeting the vicissitudes which threatened it, but never has its adaptability to new conditions been manifested more ably than in the long development, not even yet concluded, of the Counter-Reformation."

Is not this only another way of saying that all which purifies the Church necessarily strengthens it? It is the answer of history to those who thought that with the loss of the sale of Indulgences the Romish Church would die of inanition, and to those who fondly imagine that the loss of temporal power must be the diminution of spiritual authority.

WENTWORTH WEBSTER.

Rambles in Galloway. By Malcolm McL. Harper. (Dalbeattie: Fraser; London: Fisher Unwin.)

THE writer of this notice happened, one day last autumn, to be on Birrenswark, in Dumfriesshire, with a party of archaeologists, when one of his friends, a Southron, pointed to the blue Galloway hills in the distant west, and said, "I suppose that's Crockett's country." The present writer, who is an old Galloway man, now seldom in the Province, answered humbly, "I suppose it is," and gazed sadly at his ain countrie now conquered and annexed and renamed.

Mr. Harper's book comes to him with much comfort. Its picturesque and, at the same time, exact descriptions of places and scenes charm him back into the past, a quarter of a century before the annexation, when he walked, meeting few strangers, over most of Mr. Harper's ground, both in the Stewartry and in the Shire.

But it is idle to mourn over those primitive days; Galloway has now become, once

for all, a tourist district, and it is fortunate that the necessary guide-book is so exceptionally good as Mr. Harper has made it.

Rambles in Galloway is a guide-book which no serious tourist in Galloway can do without—and Galloway deserves, in a special degree, to be taken seriously, for there are few districts in Scotland which have more to interest the anthropologist and the historian.

But Mr. Harper's book is considerably more than a guide-book, clear and practical as to routes, with a good general map, and interesting topographical and historical descriptions of places to be visited, often helped by effective wood-cuts. It is also a book which has a good deal to tell the student who consults it at home. The archaeologist and ecclesiastical historian will find it particularly rich, for instance, in references to sculptured and inscribed stones; and the descriptions of these are accompanied by excellent illustrations. Indeed, with regard to all the numerous records, architectural and monumental, of the long ecclesiastical history of Galloway, from Ninian to Claverhouse, Mr. Harper's work is especially strong. Again, the student of Scottish literature will be attracted by another strong point of the book—the attention paid throughout to the poetry of the Province. In this connexion Mr. Harper's description of the personality and surroundings of William Nicholson, the author of *Aiken-drum*, the *Brownie of Blednoch*, is of special interest. As to the past social conditions of Galloway in country and burgh, there is also much in Mr. Harper's pages that is both instructive and amusing.

On the subject of folk-lore and popular superstitions Mr. Harper is not so strong as on the other subjects mentioned. There is, or was up to a comparatively short time ago, a good deal of folk-lore in Galloway, similar to that collected by Mr. Atkinson in his charming *Forty Years in a Moorland Parish*. The present writer trusts that Mr. Harper is in error when he says (apparently with a feeling of satisfaction, p. 10) that "one of the . . . results of the increased diffusion of knowledge is the almost total disbelief in popular superstitions at one time so prevalent [in Galloway]." At any rate, some good Galloway ghost-stories and witch-stories, like Mr. Atkinson's Yorkshire ones, would have added to the attraction and value of Mr. Harper's book. There is one story, in particular, of this class which Mr. Harper might safely have put in, for there is actually what may be called "monumental evidence" of its truth. On a flat rock beneath the Burrow Head the cloven footprints of the Devil are plainly to be seen, and beside them the footprints of a man; and stretching out into the sea from the flat rock are two or three rocky arches of a bridge. It was here that the Devil and Michael Scott danced together to celebrate the beginning of a bridge which the Devil was going to build for Michael Scott across to the Isle of Man; but they quarrelled, and the bridge never got beyond the third arch. Mr. Harper makes no mention of the "Devil's Footsteps" in his account of the Burrow Head. It would

surely have been good for the traveller, conducted by Mr. Harper to the edge of the great cliff with which Scotland ends, to know, or—if Mr. Harper, in spite of the "monumental evidence," objects to the word—to believe, at least for a little while, that the great Magician was here too, whose "words cleft Eildon hills in three," whom Dante saw in Hell:

" Michele Scotto . . . che veramente
Delle magiche frode seppé il giuoco."

This is the only fault the present writer can find with Mr. Harper—that he does not believe in ghosts and witches and fairies and the like. In all other respects his book is worthy of Galloway, a Province beautiful, and set in the middle place of Britain, as the traveller will understand who climbs Cairnsmore of Fleet with Mr. Harper, and sees from its top the proverbial "Five Kingdoms," as the present writer saw them one clear day long ago—Scotland, England, The Isle of Man, Ireland—and, overhead, the Kingdom of Heaven.

J. A. STEWART.

NEW NOVELS.

Where Two Tides Meet. By H. F. Buller. In 2 vols. (Hurst & Blackett.)

Anthony Blake's Experiment. In 2 vols. (Bentley.)

The Failure of Sibyl Fletcher. By Adeline Sergeant. (Heinemann.)

Four Women in the Case. By Annie Thomas. (White.)

False Coin or True? By F. F. Montrésor. (Hutchinson.)

An Odd Career. By G. B. Fitzgerald. (Digby, Long & Co.)

The Inn by the Shore. By Florence Warden. (Jarrold.)

The Fearsome Island. By A. Kinross. (Bristol: Arrowsmith.)

ALTHOUGH conceived and written in the mildest of veins, and guiltless of a sentence which could make even our youngest daughter blush, *Where Two Tides Meet* will be found fairly entertaining. There is a good deal of really tolerable society gossip, an excellent description of a yacht race; and the *dénouement*, if not exactly sensational, is sufficiently surprising to furnish an agreeable finish. The scene is a seaside watering-place; and the romance of the story is connected with Charles Stewart, a young man with great capacities for flirtation but no pecuniary resources, and Mary Merlin, whose mother holds a large family property, with power to bequeath it as she likes. Mrs. Merlin's contemptuous rejection of Stewart as a suitor for her daughter, and her complete defeat when a remarkable discovery places him in the position of being actually entitled to the estates of which she has hitherto been considered mistress, are commonplace devices of fiction, but in the present case they lose nothing in the telling.

Anthony Blake's Experiment is merely an episode in the life of a cynical and cold-blooded scoundrel, who has been disappointed in some love affair at home and sets up a

bachelor establishment in Paris. He makes the acquaintance of Armande Duparc, known upon the boards of the Cent Folies Theatre as Lise Favelle. She is an extraordinary example of fresh, youthful innocence, combined with a shrewdness and honesty of character which enables her to keep herself pure, even while singing songs of the most ribald and indecent character for the amusement of a low-class audience. Blake, in a lordly sort of way, takes this girl up "as a study"; and, having succeeded in gaining her affections, deceives her by a sham marriage, and after a year or two throws her over and returns to England. The sequel is uninteresting and even tiresome, while the utter immunity from punishment enjoyed by the heartless author of so much trouble will probably strike readers as being singularly inappropriate. For all that, the characters are sharply and graphically drawn; and though the book is painful reading, the scenes are vivid and dramatic.

The author of *The Failure of Sibyl Fletcher* has established a reputation which will certainly not be weakened by the present volume. No fault can be found with her vigorous portraiture of Michael Drage, the last of a decayed race, and a gentleman, though mixing on terms of equality with the peasants of his native village, and by profession merely keeper and showman of the locally famous Ashdale caves. A fine, stalwart fellow, refined in feeling, though somewhat uncouth in expression, he is subject to fits of ungovernable passion; and having fallen desperately in love with the artist Sibyl Fletcher—who, after the rupture of her engagement with Clem Atherley, has sought temporary retirement from the world in Ashdale—we find him on one occasion seizing her round the waist and threatening death for both by drowning unless she consents to marry him. This, in her terror, she agrees to do, and subsequently discovers that she entertains a genuine regard and admiration for her hot-headed suitor, and becomes his wife without the least regret. But Michael, when calmer considerations have prevailed, not only bitterly regrets his impetuosity, but is unable to believe in the reality of his wife's affection, and persists in thinking that she has married him merely in dutiful performance of her promise. Hence arise misunderstandings and some unpleasantness, until explanations take place, and all is made up. As a minor incident, the episode of Clem Atherley and his wife, who, after a long spell of unhappy married life, are at length reconciled to each other through the mediation of Sibyl, is charmingly described; and the whole story is cast in a powerful mould.

There are some distinctive and original characters in *Four Women in the Case*. The central figure is Jenny Wyvern, of the Manor House, Mellor, who comes to visit her aunt, Mrs. Sutherland, residing in a state of genteel poverty, with her daughters, Gladys, Maud, and Vere, at a small house in the West End. Arnold Blatchley, a good-looking but contemptibly selfish young barrister, wins the heart of Vere Suther-

land, and then persuades her to marry his friend, Waring, in order that he may be enabled to get some money out of the latter, though upon what plea the money is extracted is not quite clear. Then Donald Cleeve, a married man living on unpleasant terms with his wife, makes the acquaintance of Jenny Wyvern, and the pair fall in love with each other, the fact of his marriage being kept a secret until an abrupt disclosure takes place. However, the wife conveniently dies, and the lovers are made happy. As with all Mrs. Cudlip's novels, the treatment is workmanlike throughout, and the story interesting; but there are no exceptional features which call for remark.

Passengers journeying from Bristol to London do not alight at Charing Cross, as it is suggested that they do on p. 22 of *False Coin or True?* This, however, is a slip which does not detract from the merits of a novel written with remarkable vigour and originality, much as the subject-matter may remind us of another popular novel of the day. Linda, domestic drudge in the employ of Mrs. Swainson, of Bristol, is rescued from her miserable lot by Monsieur Morèze, mesmerist, and general provider of variety entertainments. There is a fine scene where John Maclean, a braw Scot, gets up in the middle of a performance and denounces the "works of the devil," as exhibited in the influence over Linda which this foreigner seemed to possess through his mesmeric power. From this time forth the action of the tale is a game between the Scotchman and the conjuror for the ultimate possession of Linda. And here an opportunity is excellently utilised of a contrast between the two men, together with a well-told tale of the conflict between love and gratitude on the part of the girl. An unscrupulous libertine, Morèze has, for some marvellous reason, held Linda in respect, and has even lost his heart to her. She herself loves Maclean, and escapes from her employer with a view to effecting her marriage; but endures to have her engagement broken off with him rather than forego the duty of returning to nurse in his illness the man who has befriended her and rescued her from a life of poverty and privation. It is a thoroughly well-written and enjoyable book.

In the publication of *An Odd Career* we have an indication of the feverish haste and consequent carelessness with which books are pushed on the market in the present day. The title on the cover is as stated above, but all through the book the pages are headed "A Strange Career." The discrepancy is only trifling, of course, and worthy of nothing more than a passing notice; but it may be remarked that neither title is of much use as regards indicating the subject matter of the book. George Maclean is an illegitimate son of Sir George Maclean and Adèle Billot. He is educated up to the age of nineteen with his aunt, Mrs. Hamlyn, Adèle's sister, and after graduating at Oxford becomes an earnest East-end clergyman, ultimately marrying an heiress of pious and philanthropic views. There is nothing odd or strange in all this. Some acute remarks are to be found here

and there, with an occasional stroke of humour, and the characters are carefully and even laboriously drawn; but there is no pretence of a plot, and the incidents are not of a sufficiently stimulating character to keep a reader absorbed in the narrative.

Miss Florence Warden is unrivalled in a certain department of fiction. *The Inn by the Shore* exhibits her at her best. It is full of marvellous mystery; and, to the credit of the author, it must be confessed that the clue to the mystery is exceedingly difficult to find in advance. There is, of course, an inn by the shore, for Miss Warden does not give meaningless titles to her books; and it is tenanted by George Claris and his niece Nellie, a young lady of superior attractions, who succeeds in captivating Mr. Clifford King, a barrister visiting the neighbourhood. An unpleasant notoriety attaches, however, to the hostelry, on account of midnight thefts of jewellery and other valuables from the persons of visitors, and all the evidence points to Nellie as the culprit; indeed, both Clifford King and, subsequently, a detective are distinctly conscious of being robbed by a woman while occupying a bedroom there for the night. These nefarious incidents, together with a downright murder, fill up the measure of sensation until the last chapter is reached and the veil is lifted. The explanation, when it does come, certainly levies a considerable tax upon one's credulity, but readers of this particular species of literature are not as a rule severely fastidious or critical.

Silas Fordred, master mariner of Hythe, was, in the year 1558, cast ashore upon an island, presumably one of the West Indian group. Here he meets with marvellous adventures, which are detailed in *The Fearless Island*, and are attributed to magic influences. The gentleman who arranges and publishes these records explains the magic as being merely the handiwork of one Don Diego Rodriguez, expelled from Spain towards the end of the fifteenth century on account of certain "hellish inventions," which seem to have been anticipations of some of our most notable modern scientific discoveries, from lucifer matches up to the electric light. This hypothesis gives some *vraisemblance* to an otherwise impossible story.

JOHN BARROW ALLEN.

CURRENT THEOLOGY.

"THE INTERNATIONAL CRITICAL COMMENTARY."—*A Critical and Exegetical Commentary on the Gospel according to St. Mark.* By the Rev. Ezra P. Gould. (Edinburgh: T. & T. Clark.) Prof. Gould's commentary is entirely on the same plan as that on the Epistle to the Romans in the same series, and is based on the now widely accepted hypothesis that the Second Gospel is the principal source of Matthew and Luke, being the first English commentary which accepts this solution of the synoptic problem. It is, of course, a part of this theory that Mark, according to the testimony of Papias, derived most of his information from the Apostle Peter; but Prof. Gould is of opinion that he also used, to a limited extent, the Logia subsequently incorporated in canonical Matthew. The writer's attitude towards the Gospel miracles may be described

as semi-rationalistic. Declining to accept the dictum that "miracles do not happen," he considers himself bound by the testimony of Peter to believe that happen they did. Yet he hints a doubt whether Jairus' daughter was really dead, though not doubting that the Evangelist thought so; and in the case of the Gadarene demoniacs he invites us to "leave out the elements of the story contributed by the idea of possession," and to believe that the destruction of the swine "was occasioned by some paroxysm of the lunatic himself." He seems, however, to have no difficulty in accepting the story of the feeding of the five thousand, supported as it is by the witness of all the Evangelists, although, at the same time, conscious that nothing short of a new creation is implied in the facts as they are represented. On such matters Prof. Gould writes with scholarly judgment and moderation. The prefatory essays will be found to make an excellent introduction to the study of this Gospel, and the textual notes are sufficiently full for all ordinary purposes. On the whole, the book affords few opportunities for the minute critic. On p. 19, however, there is an obvious misprint—*μον* for *αβρον*. "Shut up" is scarcely to be commended as a translation of *ψυλθηντι*. E.V. and A.V. seem to be used quite indifferently for Authorized Version. "Apothegm" is perhaps the correct spelling in the U.S. for "apophthegm," and we have (*passim*) such Americanisms as "belong with" and "belong together."

"CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES."—The Books of *Nahum*, *Habakkuk*, and *Zephaniah*. With Introduction and Notes by A. B. Davidson. (Cambridge: University Press.) To edit an antiquated translation of any part of the prophetic writings with exegetical notes is a work of huge difficulty, but Prof. Davidson is equal to the task. The most important corrections of the version are skilfully introduced into the commentary, and the student is furnished with few useful references to recent critical authorities. These might with advantage have been somewhat increased, nor should the error have been committed (p. 120) of ascribing to Budde (1893) the correction of Zeph. ii. 1, long ago made by an English scholar. Prof. Davidson's tendency, in criticism of the text as well as in the higher criticism, is to a paralysing scepticism. It is satisfactory, however, that in Hab. ii. 4 he distinctly states that the right reading is, "Behold, the . . ., his soul is not upright in him . . ."; adding, with perfect justice, that the missing noun has not yet been recovered ("no acceptable suggestion has been made"). The whole note is an excellent one. The Arabic language and literature are sometimes referred to with more or less felicity. In the much-disputed passage, Hab. ii. 7, the commentator is tempted, "in lieu of anything better," to think that *Huzzab* (so in received text and in the English Version) may be misvocalised for *hazzab*, "the litter, or palanquin," and that this is a term for the lady who is carried in a litter (for which an Arabic analogy is quoted). This is a proof rather of learning than of critical insight. The whole passage has lately been cleared up through the ingenuity of Mr. Paul Ruben; Prof. Davidson is evidently not a reader of the ACADEMY, or he would have noticed the correction in a letter printed so long ago as March 8. Then, if we turn to the introductions, there is not a little provocative of criticism. Prof. Davidson has long been noted for his conciliatory temper towards old-fashioned theologians. This temper he has shown in former times by a good deal of reticence, and more recently by contributions to what may be called the *via media* in criticism. Critics must be gratified by the not inconsiderable help which he now gives to their cause; but his want of grasp of principles and method

is sometimes painfully manifest (as specimens, notice his treatment of Nahum i. and Habakkuk iii.). But whatever may be said against his point of view, it must be cheerfully admitted that he has not taken his rôle as a mediator lightly: he has worked hard at his criticism, and expresses it in English which it is pleasant to read. Nor will these objections which we have had to make (in imitation of the author, who positively revels in objections) be any drawback to the work from a schoolmaster's or even from an ordinary theological tutor's point of view. The general tendency of the book must, considering the present backward condition of Biblical study in our schools and colleges, be pronounced progressive. And the contemporary history has been very carefully studied, as the note on the fall of Nineveh will show. Altogether, though the present little volume cannot be mentioned with the excellent book on *Ezekiel* by the same author in the same series, it will receive the cordial thanks of all who can recognise good and honest exegetical work.

The Double Text of Jeremiah (Massoretic and Alexandrian) Compared, together with an Appendix on the Old Latin Evidence. By A. W. Streane, D.D. (Cambridge: Deighton, Bell & Co.; London: George Bell & Sons.) It was time that a detailed examination of the double text of Jeremiah should be made by some English scholar; and Dr. Streane, well known as a Hebraist, and distinguished by that sobriety in the use of hypothesis which is in such subjects a strong recommendation, was well fitted for the task. That he has given much time and thought to the present volume is evident upon every page, and students will welcome it as a useful text-critical commentary on a difficult Prophet. The examination of the two texts is thoroughly independent; but reference is made, wherever strictly necessary, to Workman, Scholz, Giesebricht, Cornill, Schwally, Driver, Cheyne, and H. P. Smith. That the Septuagint is used in a critical manner, with due notice of MS. variations, is a gratifying fact, nor must we overlook the valuable appendix on the old Latin evidence, together with the notes on the Lucianic recension of the Septuagint. As to the omissions observable in the Septuagint of Jeremiah, the conclusion reached is that, generally speaking, they are the consequence of the nearer approximation of the Septuagint to the original form of the Hebrew text; or, to put it more briefly, that such variants are, as a rule, recensional (p. 13). Among the causes of variation between the two texts, MS. illegibility is adduced—a cause which has no doubt operated in many other Books besides that of Jeremiah. On the whole, the translators' work is pronounced good: they had a fairly accurate text to deal with, and cultivated fidelity of rendering, except where certain subjective or objective reasons intervened. One of the objective reasons we have mentioned; among the subjective causes are a tendency to Midrashic interpretation, and a desire to avoid harsh language towards Jeremiah or Jews generally.

Die Agada der Palästinensischen Amoräer. Band II. Die Schüler Jochanans. Von Dr. Wilhelm Bacher. (Strassburg: Karl Trübner.) We have here before us the most important representatives of Agadic Bible-lore, belonging to the school of Johanan at the end of the third and the beginning of the fourth century. The most productive among them are Isaac Nappacha (Isaac the Smith) and Levi, the latter of whom has no further designation. Abahu, the tall and handsome defender of Jewish beliefs and Jewish interests at Caesarea, Abba ben Kahana the friend of Levi, and Chanina ben Papa also attract attention by their celebrity. Those who are acquainted

with Dr. Bacher's former publications need no assurance of the completeness and the excellent arrangement of this valuable work. The misplaced acuteness of the early Jewish teachers and the irregular imagination which is ever at their command, are again abundantly displayed. "The king," says Isaac, "has two legions, the Decumani and the Augustani; he reckons himself sometimes to one, sometimes to the other. Only that legion which has the king on its list is regarded as having its full number. So God completed the number of the descendants of Jacob, which, strictly speaking, were only sixty-nine (Gen. xlvi. 27) by including himself." "On the day when Diocletian became emperor, Ammi heard in dream a voice crying, To-day Magdiel has assumed the dominion. Magdiel is the last but one of the tribal princes of Edom (Gen. xxxvi. 43). Ammi, therefore, prophesied that Edom (i.e., Rome) would have only one more ruler." "Lot's wife sinned through salt; therefore it was thus she became a pillar of salt (Gen. xix. 26). Lot had asked her to give his guests a little salt, upon which she said, Wilt thou bring this bad custom into Sodom? And when the two angels were hospitably received by her husband, she had gone to all the women in the neighbourhood under the pretext of borrowing salt for the guests, but really in order to make their arrival beneath her husband's roof generally known." "Why was Obadiah found worthy of the gift of prophecy? Because he had hidden a hundred prophets in the cave (1 Kings xviii. 4). Why was the prophecy against Edom revealed to Obadiah? God said, Let Obadiah come, who dwelt between two wicked persons (Ahab and Jezebel) and copied none of their bad practices, and let him prophesy against Esau, who dwelt between two godly persons (Isaac and Rebekah) and learned none of their good deeds." The Halachah, however, is not neglected. The obscure words in Ezek. xxi. 21: "He (the king of Babylon) looked in the liver," are explained by Levi from a custom of the Arabs, who, "after slaughtering a sheep, look at the liver." The same teacher remarks on Gen. xxxii. 15: "If you were to search through all the tents of Kedar you would not find so many as 'thirty milk camels with their colts'; by this you may form an idea of the riches of Jacob, who could afford to give so many away as a present." Such remarks, it is true, are not abundant. The chief interest of these researches is the light thrown on the history of Jewish thought and culture. A third volume will complete the work.

Golden Thoughts on the Higher Life. By Dr. Johann Tauler (1300-1361). Translated by M. A. C. With introductory notice by T. M. Lindsay, D.D. (Glasgow: Bryce.) This little book is made up of extracts, translated from the more practical parts of Tauler's *Medulla Animae* and of the *Following in the Footsteps of Christ* attributed to him. There is much that is very good in it; but, like most books of its class, it has a tendency to make Christianity an esoteric life merely. The feature which distinguishes it from similar writings is the great stress laid on the frequent and worthy partaking of the Lord's Supper, and on the graces said to follow from such participation. God is said therein to "purify the soul till it ceases to have anything in common with any creature upon earth." Another "privilege flowing from this assurance of faith is a revelation of the future. Men have lived, and still live, to whom seldom anything happens without their having previously become aware of it in the spirit." In other passages the virtue of humility is exalted so as to be scarcely distinguishable from the extreme of pride; although the hardest sphere of its practice is well said to be "submission to one's equals and to those

immediately related to us." Of doubtful value are such statements as "Let us comfort ourselves that the inclination to sin is not sin; but willingly to commit sin, that is sin." There seems a confusion here between temptation and inclination. So elsewhere, "Do not mourn unduly over thy fallen nature. Even God's chosen friends here below are not secure against sudden falls. The Lord for wise reasons permits this." Thus the work cannot be approved without some reserve. Nor is the translation faultless. In the sentence from pp. 41 to 42 something has fallen out; and "Love to the enemy must never be wanting" is a very awkward phrase. A little more care in the revision of the English might have been well bestowed.

NOTES AND NEWS.

MESSRS. ARCHIBALD CONSTABLE & Co. have secured the copyright in the English language of Dr. Nansen's forthcoming work on his expedition to the North Pole, which they hope to have ready about the middle of February.

IT is announced that the unpublished MSS. left by Sir Richard Burton contain materials for seven or eight books on different subjects; and that one volume is now being prepared for early publication. The publishers designated by Lady Burton are Messrs. Hutchinson & Co.

MR. RUDYARD KIPLING's new book of poems, *The Seven Seas*, will be published by Messrs. Methuen on Tuesday next. The title gives a hint of the note of the book, which is a distinctly patriotic one. Beside the Sea pieces, there are seventeen new "Barrack-Room Ballads."

MR. JOHN MURRAY announces a new book, by Canon Gore, to be entitled *The Sermon on the Mount: a Practical Explanation*.

LIEUT.-COLONEL CONDER, R.E., the author of "Tent Work in Palestine," is now engaged on a new book, to be called *The Latin Kingdom of Jerusalem*, describing the condition of Palestine, Syria, and Western Asia during the Crusades. It is based upon the contemporary chronicles, both Christian and Musalman, and upon personal knowledge collected in the progress of the Survey. It describes the manners and customs of both the Franks and the Saracens in the twelfth and thirteenth centuries; and also the principal cities and battlefields, churches and castles. It will form a volume of about 400 pages, with two maps, giving the crusading names and the boundaries of the fiefs throughout Palestine. The publishers are the committee of the Palestine Exploration Fund.

MESSRS. LONGMANS & Co. are about to issue, as the first volume of a new series of historical works, published under the direction of the department of history in Harvard University, *The Suppression of the African Slave Trade to the United States of America, 1638-1870*, by Mr. W. E. Burghardt Du Bois, a negro, who was some time professor of Latin in Wilberforce University, and is now assistant in sociology in the University of Pennsylvania.

MR. EDWIN LAWRENCE GODKIN, the editor of the *New York Nation*, who published a little while ago a volume of "Reflections and Comments," has now put together a second collection of essays, to be entitled *Problems of Modern Democracy*, which will be published, like the former book, by Messrs. Archibald Constable & Co. It deals with such subjects as—the duty of educated men in a democracy, the political and social aspects of the tariff, the expenditure of rich men, idleness and immorality.

THE second volume of the centenary edition of Carlyle's works, *The French Revolution*, vol.

i., will be published on November 4. Announced for October 15, it has unavoidably been delayed for the production of three photogravure portraits from contemporary prints of Louis XVI., Mirabeau, and Lafayette.

MR. T. FISHER UNWIN announces for publication next week a collection of "Cat and Bird Stories" from the *Spectator*; and also a new novel by the lady who writes under the name of Jean Oliver Hobbes, entitled *The Herb Moon*.

MESSRS. ARCHIBALD CONSTABLE & Co. will publish shortly *Selections from the Chronicle of Villani*, edited by the Rev. Philip H. Wicksteed, whose aim has been to collect those passages which throw most light upon the "Divina Commedia," and to connect them together by a continuous summary. It appears that Villani, who was a contemporary of Dante, has never before been translated into English, either in whole or in part.

MR. JOHN MILNE will publish in a few days *Paradise Row, and Some of its Inhabitants*, by Mr. W. J. Wintle, author of "Armenia and its Sorrows." In a series of connected sketches, partly drawn from life, the author presents a vivid picture of some humble folk of the Midlands, with the history of whose lives he possesses an intimate acquaintance.

MR. ELLIOT STOCK announces for immediate publication *Light from the Land of the Sphinx*, by Mr. H. Forbes Witherby. It will treat principally of the monuments and inscriptions of Egypt with reference to the Exodus, and will contain over two hundred illustrations, including a number of sketches by the author.

THE edition of *Sintram and Undine*, announced by Messrs. Gardner, Darton & Co., will contain an introduction by Miss Charlotte M. Yonge, and illustrations by Mr. Gordon Browne, who also contributes the pictures to a volume of humorous stories by Prebendary Harry Jones, entitled *Prince Boohoo and Little Smuts*, shortly to be issued by the same publishers.

THE Rev. M. G. Watkins, rector of Kent-church, to whom was entrusted the task of continuing the History of Herefordshire, begun by Duncomb nearly a hundred years ago, has now finished the Hundred of Huntington, which will be issued shortly to subscribers through Messrs. Jakeman & Carver, of Hereford.

MESSRS. GOWANS & GRAY, of Glasgow, and Messrs. S. W. Partridge & Co., of London, will issue immediately a handy-sized Illustrated Bible, containing 135 views from photographs of the Holy Land.

MESSRS. ABBOTT, JONES & Co. announce for early publication a sixth edition of *Notes of Lessons for Young Teachers*, with models from the Government examination papers, by Mr. John Taylor.

THE sisters of the late Rev. Dr. Henry Robert Reynolds, of Cheshunt, are seeking material for a memoir of their brother, and will be grateful for any of his letters, or other personal information about him, that may be useful for the purpose. Such may be sent to Mrs. Best, Broxbourne, Herts.

THE forthcoming number of *Cosmopolis* will contain a paper by M. J. J. Jusserand on "Shakspeare en France sous l'Ancien Régime"; a complete story by M. Edouard Rod, entitled "Le Bilan"; and a discussion of early Christian persecution, by Prof. Mommsen, under the head of "Gaius Cornelius Gallus."

THE Bibliographisches Institut of Leipzig has just issued the first part of a *Geschichte der Deutschen Litteratur*, by Profs. F. Vogt and M. Koch. The work is to be a companion to Prof.

Wölker's "History of English Literature," recently published by the same firm, and will be adorned with abundant illustrations, fac-similes, &c.

WE have received from Leo S. Olschki, of Venice, another of his sale-catalogues of Incunabula, which are themselves models of bibliographical accuracy. It contains entries of about 250 books printed during the fifteenth century, mostly in Italy, arranged in alphabetical order. Among the many rarities we may specially notice—two copies of the Italian Bible of Nicolo de Malleri (Venice, 1481 and 1490); the Latin version of Aesop by Francesco Tuccio (Naples, 1485); the *Divina Commedia*, with the Commentary of Benvenuto da Imola (1477); the *Trionfi* of Petrarch, with the Commentary of Bernardo Glicino (Bologna, 1475); an *Officium*, printed at Naples in 1490, by Cristianus Poller; the *Erotemata* of Constantine Lascaris, which is believed to be the first book printed by Aldus (Venice, 1494); the *Erotemata* of Demetrios Chalcondylas, apparently from the Sunderland collection (Milan, 1495); the *Etymologicum Magnum* (Venice, 1499); the *editio princeps* of the *Argonautica* (Bologna, 1474); and a Benedictine Missal printed at Nuremberg by George Stöchs.

UNIVERSITY JOTTINGS.

THE total number of matriculations at Cambridge this term is returned at 836, compared with 871 last year. There is an increase at Trinity, Trinity Hall, Emmanuel, Christ's, King's, and St. Catherine's; but some of the other colleges show considerable decreases. In view of the new scheme for research degrees, it seems worthy of note that the number of non-collegiate matriculations has dropped from fifty-one to forty, though there are in all fourteen "advanced students." So far as we can judge by names, the total number of Indians would seem to be ten. Ayerst's Hostel disappears from the list altogether; but it is understood that the building will shortly be re-opened for the accommodation of Roman Catholic students from St. Edmund's College, Ware, which was recently affiliated to the university.

MR. S. R. GARDINER, the first Ford's lecturer in English history at Oxford, proposes to deliver six lectures this term, on Saturdays, upon "Cromwell's Place in History," dealing with his foreign and domestic policy.

THE following public lectures will be delivered at Oxford next week: on Monday, by Mr. W. H. Hadow, on behalf of the professor of music, on "Classical and Romantic Ideals in Music"; on Thursday, by Prof. R. Warington, in commemoration of the foundation of the Sibthorpius chair of rural economy, on "The Place of Agricultural Science in a University Education"; and on Saturday, by Mr. W. T. Courthope, professor of poetry, on "Poetical Expression."

THE general board of studies at Cambridge recommend that the stipend of the chair of surgery (vacant by the death of Sir George Humphry) shall for the present be £300, with a hope that it may ere long be raised to £500.

ON the recommendation of the special board of history and archaeology at Cambridge, a grant of £25 from the Worts travelling scholars fund has been made to Mr. R. P. Mahaffy, of King's, towards defraying his expenses in visiting Hanover, for the purpose of investigating the archives of the Electoral Foreign Office.

IN Convocation at Oxford next Tuesday, a decree will be proposed, authorising the delegates of the Clarendon Press to contribute

a grant of books, to the value of £50, to the university of Virginia, whose library was almost completely destroyed by fire last year. This university was founded in 1821, and one of its first professors was George Long.

MR. THOMAS RALEIGH, the new registrar of the Privy Council, will read publicly his dissertation for the degree of D.C.L., in the Schools at Oxford, on Monday next. His subject is "Some Difficulties in the English Law of Suretyship."

MR. H. H. CLUTTON, of Clare, has been approved for the degree of master in surgery at Cambridge.

It is proposed to raise the teachers appointed by the board of Indian Civil Service studies at Cambridge to the status of university lecturers.

MAGDALEN College, Oxford, invites applications for a senior demyship, of the value of £100 for four years. Candidates, who must be graduates of the university, are required to satisfy the electors that they intend to enter upon some course of study, with a view of taking holy orders, or following the professions of law, medicine, or civil engineering, or to engage in some definite scientific or literary employment; and that they would have difficulty in so doing without assistance.

AT the meeting of the Cambridge Philological Society, held on Thursday of this week, the master of St. John's (the Rev. Dr. C. Taylor) was to read a paper on "Rabbinic Illustrations of Clem. Strom. i. 20, and of Some Expressions in the New Testament."

AT a meeting of Convocation of the University of London, held on Tuesday, the following resolution was adopted:

"That this house earnestly desires the early establishment, in accordance with the expressed intentions of the founders of this university, of university professorships and lectureships in science and literature, together with such institutions as may tend to the encouragement of original study and research on the part of the members of the university."

It was further resolved to make application to the Government for the provision of funds to establish a students' observatory in the neighbourhood of London, for the instruction of members of the university in practical astronomy.

THE Rev. Dr. Paton J. Gloag, an ex-moderator of the Church of Scotland, has been appointed to the chair of Biblical criticism at Aberdeen University, vacant by the compulsory retirement of Dr. Johnson, subject to the appeal of the latter to the Privy Council.

DR. T. CRAWFORD HAYES, physician at King's College Hospital, has been appointed professor of practical obstetrics at King's College.

A COMMITTEE has been formed, under the chairmanship of the Marquis of Dufferin, to have a portrait painted of Sir William MacCormac, for presentation to Queen's College, Belfast, where he was educated.

WE quote the following from the New York *Nation*:

"The number of foreigners studying in German universities during the past summer semester was 2192, of whom 1665 were Europeans and 527 non-Europeans. Of the latter, 442 came from America, 56 from Asia, 15 from Africa, and 4 from Australia. Of the former, 515 were Russians, 316 Austrians and Hungarians, 283 Swiss, 139 English, 96 Belgians, 56 French, 44 Netherlanders, 34 Italians, 31 Swedes and Norwegians, 28 Luxemburgers, 25 Romanians, 24 Turks, 23 Servians, 21 Greeks, 12 Bulgarians, 9 Danes, 5 Spaniards, 2 Portuguese, 1 Lichtensteiner, and 1 Montenegriner. Of the whole number of foreigners, 595

studied philosophy, philology, and history, 488 medicine, 444 mathematics and natural science, 261 law, 148 Protestant theology, 126 agriculture, 74 cameralistics, 24 Catholic theology, 24 pharmacy and 8 dentistry."

MEETINGS OF SOCIETIES.

THE fifty-third session of the Philological Society will open on Friday next, at University College, Gower-street, when Mr. Israel Gollancz, the new lecturer in English at Cambridge, will read a paper on "The Scotch *ablaach*," with reference to the treatment of that word in the first part of Prof. Wright's English Dialect Dictionary. Mr. Henry Bradley, the joint editor of the New English Dictionary, will be prevented, by his removal to Oxford, from reporting as usual on his year's work in January, though he hopes to open the session in future years with a report in November. But Dr. J. A. H. Murray will have his regular Dictionary evening in April next; and Mr. E. L. Brandreth has undertaken to report on the H words he is sub-editing for the Dictionary. Prof. Skeat, of Cambridge, and Prof. Gregory Foster have both promised papers. Prof. McCormick, of St. Andrews, will continue his examination of the MSS., metre, and grammar of Chaucer, dealing with the "Troilus"; and Mr. W. H. Stevenson, the research fellow of Exeter College, Oxford, will read a paper on his special subject, "Old English Personal and Place Names." Other contributions promised are: "The Uses of the Subjunctive Mood in Early Irish," by Prof. J. Strachan, of Liverpool; and "The Ulster English Dialect," by Mr. J. H. Staples.

AT the first meeting of the Royal Geographical Society, to be held in the theatre of the University of London, Burlington Gardens, on November 10, the president, Sir Clement R. Markham, will give a brief introductory address, and Mr. A. M. Brice will report on the Jackson-Harmsworth Arctic expedition. It is hoped that Dr. Nansen will be present in January to give an account of his recent expedition across the North Polar area. Other papers promised are: "Exploration in Spitzbergen," by Sir W. Martin Conway; "A Journey to the Sources of the Niger," by Colonel J. K. Trotter; "Two Years in Uganda, Unyoro, and the Upper Nile Region," by Lieutenant Seymour Vandeleur; and "A Journey through Senegambia," by Mr. H. W. Lake. Special meetings will probably be held to commemorate the four-hundredth anniversaries of the discovery of Newfoundland by Cabot, and of the Cape route to India by Vasco da Gama.

THE winter lectures at the London Institution will begin on November 23, when Prof. W. Knight, of St. Andrews, is to discourse on "The Function of Philosophy at the Present Day." The Christmas course for young people will be given by Prof. J. A. Fleming, on "Rays of Light, Old and New." Travers Lectures—all illustrated—will be given by Dr. D. Morris, of Kew, on "Recent Researches in Commercial Fibres"; by Mr. H. J. Powell, of Whitefriars, on "The Art and Craft of Glass Making"; by Mr. Cyril J. Davenport, on "Decorative Book-binding from Medieval Times"; and by Mr. J. Scott Keltie, secretary of the Geographical Society, on "The Arctic Record." Other lecturers will be Mr. W. E. Henley, Mr. Augustine Birrell, Mr. W. S. Lilly, Mr. I. Zangwill, Dr. T. Hodgkin, Prof. John Milne, Prof. C. V. Boys, Prof. G. Vivian Poore, Prof. Sydney J. Hickson, Dr. A. A. Kanthack, Dr. H. Lewis Jones, and Mr. Joseph Pennell.

THE Elizabethan Society will begin its thirteenth session at Toynbee Hall, on Wednesday next, with a paper by Mr. Frederick

Rogers, the vice-president, entitled "John Bunyan and Bishop Patrick: a Comparison and a Criticism." The programme for future meetings includes the following: "Shaksperian Ballads and Songs," by Mr. Walter Rowley; "Robert Herrick," by Mr. Frederick S. Boas; "The Petty Constable: his Duties and Difficulties in Shakspeare's Days," by Miss Grace Latham; "Elizabethan Tobacco," by Mr. W. G. Hutchinson; "Beaumont and Fletcher," by Mr. James Ernest Baker (the hon. secretary); "Henry More, the Platonist," by Mr. W. C. Ward; "A Reconstructive Criticism of Shakspeare's Sonnets," by Mr. Howard Swan; and "Ben Jonson's Discoveries," by Mr. W. F. Aitken. Papers have also been promised by Mr. Richard Le Gallienne and Mr. D. Storrar Meldrum. Besides the monthly Wednesday meetings, the members will meet on Friday evenings, to read together the plays of Beaumont and Fletcher.

THE London Ethical Society, of which Mr. Leslie Stephen is president, has already opened its winter series of free Sunday lectures at Essex Hall, Strand, with an address by Dr. Edward Caird, Master of Balliol, on "Shakspeare as revealed to us in his Works." A new feature this year is the delivery of courses of lectures. Thus, the Rev. P. H. Wicksteed will finish next Sunday a course of three lectures on "The Hebrew Prophets"; and Dr. Bernard Bosanquet will later in the month give three lectures on "The Ethics of the Greeks." The other arrangements include: "Wordsworth's View of Life," by Prof. William Wallace, of Oxford; "Culture," by Prof. W. P. Ker, of University College; and "Thoughts on the Social and Religious Teaching of Comte," by Dr. S. H. Mellone. In addition to the Sunday evening lectures, the Ethical Society now controls the University Extension lectures given at Essex Hall.

THE meetings of the Anglo-Russian Literary Society will be held at the Imperial Institute on the first Tuesday of every month, beginning on November 3, when Mr. F. P. Marchant will read a paper on "Nekrassov." The following papers have also been promised: "Pissarev," by Mr. H. Havelock; "Russian Literature for the Last Year" (in Russian), by M. I. Bogdanovitch; and "Lady Disbrowe's Russian Letters," by Miss A. Gaußen.

THE first meeting of the Society of Biblical Archaeology, of which Sir P. de Page Renouf is president, will be held at 37, Great Russell-street on Tuesday next, when the Rev. Dr. A. Loewy will read a paper on "The Song of Deborah."

AT the first meeting of the Aristotelian Society, to be held on Monday next at 22, Albemarle-street, the president, Dr. Bernard Bosanquet, will deliver an address on "The Relation of Sociology to Philosophy."

ON Thursday of this week, the English Goethe Society held a meeting in Chandos-street, at which Mr. F. Weber, of the German Chapel Royal, was to read a paper on "Goethe's Connexion with Music," with musical illustrations by Miss Emily Davies and others.

MAGAZINES AND REVIEWS.

THE *Boletin* of the Real Academia de la Historia for October opens with an elaborate report by A. María Fabié on Carmelo Echegaray's "Basque Provinces at the End of the Middle Ages" and Labairu's "History of the Lordship of Biscay." The reviewer takes as literal fact the praembulatory formulae of the royal scribes to the fueros and charters. We believe that these formulae have to be interpreted by the facts in each particular case, and that the literal significance of them is often of

no value, and sometimes in opposition to the true interpretation of the facts. Hence we find ourselves differing not only from the value which S. Fabié assigns to this portion of his texts, but even occasionally from his version of the *fueros* themselves. E. Saavedra has some excellent remarks on the Atlantis, with reference to a work by S. Campanakis, of Constantinople. He shows that the difficulty is not so much in a former existence of an Atlantis, as in its disappearance. There is no evidence of any change of such extent having occurred since the glacial epoch, and no sufficient proof of man's existence before that period. Gen. G. de Arrechea writes on the Memoirs of the Marquis de Ayerbe, laying almost too great stress on the virtues of Ferdinand VII. and his brothers, which, like those of commoner prisoners, were much less apparent after their release from captivity. N. Hergueta and Padre F. Fitz have scholarly papers on the Jews and *fueros* of the Rioja, and on Greek and Roman epigraphy in Tangiers and Southern Spain.

TRANSLATION.

POEM BY THE PRINCESS HELEN OF MONTENEGRO.

"DEAR child," the loving mother said,
"The world dost wish to know?
Much by thine eyes shall be surveyed,
Strict search thou shalt bestow."
The girl surveyed, and with her eyes,
Gazed on high mountains' pride;
Then the green valleys she descires,
That 'twixt the mountains glide.
The heavens her mind with wonder fill,
Which myriad stars adorn;
The boundless seas when calm and still,
And when by tempests torn.
She marks the flowers bright-hued and rare
Which scatter fragrance sweet;
And painted pilgrim of the air,
And last, the golden wheat.
Wonders around, below, above,
Saw; then her eyes did close,
And straight the image of her love
From her heart's depth arose.
All sights surveyed which fairest are,
She truly must aver;
Her soul-drawn image is by far
Most beautiful to her.

[Readers of the ACADEMY may like to see this version (by a more practised hand than mine) of one of the poems written by the Prince of Naples' bride. When I was at Cettigne, some years ago, the people seemed very proud of the literary tastes of their reigning House, literature being somewhat of a rarity on the Black Mountain, though its inhabitants are still in that stage of living poetry which produces the folk-song. There is a certain suggestion of folk-poetry in the Princess's lines.]

E. MARTINENGO CESARESCO.]

CORRESPONDENCE.

THE HISTORICAL INSCRIPTION AT ZAMORA.

Zamora: Sept. 24, 1896.

The amiable and learned Alcalde of this very Byzantine and very ecclesiastical city, which has been a Bishopstool since the twelfth century, published on p. 211 of his *Historia General Civil y Eclesiastica de la Provincia de Zamora*, por Ursicino Alvarez Martinez (Zamora, 1889), a lamentably incorrect copy of the inscription of the thirteenth century, in Gothic characters, which exists on the strand-ward side of the Bishopsgate, as you go down from the cathedral to the river Duero. As this monument refers to one of the most important events in Spanish history, the victory of Alfonso IX. of Leon over the Moors, it is worth noting that of the originally eight lines the first has disappeared, of the second the letter A and the lower parts of some six others

are alone visible, while the ends of the others are gone. What remains after atmospheric decay or Vandalian mischief ought to be photographed, even if the stone be not transferred to the interior of the adjoining cathedral or to the National Museum at Madrid.

I read it thus:

Merita...Badaioz : et : vicit : Ab... || regem
Maurorum : ql (sic) : tenebat : xx : Mi...
eqtv (sic) : et : lx : MILIA : PRDITVM : ET
ZAMO... || sra : FVERVNT : VICTORES : IN : PRIMA
ACT... || NO : ANNO : IPSI : REX : VIII : KL
OCTOBIS (sic) : OBIT... || ANNIS : REGNAVIT : ET
NO : ANNO : FACTVN (sic) : PVIT : HOC : PORT...||

The sign M stands for M. The final syllable of *maurorum* is represented by a well-known contraction.

E. S. DODGSON.

AN ENGLISH CHRONOGRAM.

Birmingham: Oct. 21, 1896.

As I am at work in my leisure hours on Oriental *tārikhs* or chronograms, it occurred to me to try my hand at an English one. The letters bearing a numerical value in the following words I have underlined. Their value is 1897:

"As Victoria began to reign in eighteen hundred thirty-seven, surely she will have reigned sixty years in ninety-seven. Long live the Queen."

I am aware that it was the custom to write chronograms in Latin, but I do not see why they should be confined to that language. Persian is full of them, as I have by me three collections, besides one I am myself compiling.

The Persian *tārikh* giving the date of the death of Humāyūn is well known. In English the date has been given in the sentence "Humāyoon slept down." M = 1000, D = 500, L = 50, U or V = 5, I = 1. Total, 1556 A.D.

These are trifles. But "trifles make the sum of human things."

CHAS. J. RODGERS,
Hon. Numismatist to the Government of India.

SIR WALTER SCOTT'S FIRST LOVE.

In the review of Mr. Adam Scott's *Story of Sir Walter Scott's First Love*, which appeared in the ACADEMY of Oct. 3, it is stated that his love affair with Miss Wilhelmina Stuart, daughter of Sir John Stuart, of Fettercairn, "lasted for seven years, when the lady put an end to it quite unexpectedly by marrying another." Is it possible that Scott's wooing can have gone on so long? There is not a single date given in the review; but in Prof. Bain's biography of James Mill it is recorded (p. 23) that Miss Stuart was married in 1797, being then twenty-one. This being so, one is tempted to ask if it is at all probable that Scott began making love to her when she was only fourteen, and whether it is at all likely, from what we know of Scott's character, that he would allow himself to be put off for seven years without obtaining an explicit answer to his suit?

From the last mentioned work we learn an interesting fact, which apparently is not referred to in the book reviewed, namely: that James Mill, who was only three years older than Miss Stuart, acted for some years as her tutor and resided for a length of time in the family. Prof. Bain says much of Mill's intimacy with them. If Scott's courtship had begun before the young lady had ceased to receive instruction from Mill—say in 1794, when she would be eighteen—Scott and Mill must have met; but neither of these distinguished men ever spoke of the other as an acquaintance, so far as the world knows. The seven years' wooing must therefore, it seems, be deemed an exaggeration by three or four years at least.

Prof. Bain adds that Miss Stuart made a lasting impression on Mill's mind, and that he spoke of her in later years with some warmth, putting it in the form of her great kindness to him. From what has been said, we see how Mill's eldest son came to receive the name of John Stuart and his eldest daughter the name of Wilhelmina.

S. E. N.

BROWNING'S "POPE AND THE NET."

London: Oct. 23, 1896.

On reading the letter which, under the above heading, appeared in the ACADEMY of October 17, I was somewhat surprised at the absence of any reference to Baron de Hubner's standard work on Sixtus V., and at the mention of Leti's name as a reliable authority upon the subject. Leti, according to Baron de Hubner, is the most unreliable of biographers, mostly drawing on his imagination; and the anecdote touching the Keys of Paradise is entirely due to his fervid fancy.

THOMAS DELTA.

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, NOV. 1, 4 p.m. South Place Institute: "British Colonies in West Africa," by Sir W. H. Quayle Jones.

7 p.m. Ethical: "The Hebrew Prophets," III., by the Rev. P. H. Wicksteed.

MONDAY, NOV. 2, 5 p.m. Royal Institution: General Monthly Meeting.

5 p.m. Hellenic: "Further Discoveries of the Early Cretan Script," by Mr. A. J. Evans.

8 p.m. Royal Institute of British Architects: Address by the President, Prof. G. Aitchison.

8 p.m. Aristotelian: Annual Address by the President, Mr. Bernard Bosanquet, "The Relation of Sociology to Philosophy."

TUESDAY, NOV. 3, 3 p.m. Anglo-Russian: "Nekrassov," by Mr. F. P. Marchant.

8 p.m. Royal Academy: "The Trunk," II., by Prof. W. Anderson.

8 p.m. Biblical Archaeology, "The Song of Deborah," by the Rev. Dr. A. Löwy.

8 p.m. Civil Engineers: Address by the President, Mr. J. Wolfe Barry.

8 p.m. St. Martin's Town Hall: "Natural Selection and Mutual Aid," by Prince Kropotkin.

WEDNESDAY, NOV. 4, 4 p.m. Archaeological Institute: "Urimonium," by Mr. George E. Fox.

8 p.m. Elizabeth: "John Bunyan and Bishop Patrick: a Comparison and a Criticism," by Mr. Frederick Rogers.

THURSDAY, NOV. 5, 8 p.m. Linnean: "Mediterranean Bryozoa," by Mr. A. W. Waters; "Some New Species of *Crassula* from South Africa," by Dr. S. Schönland; "Holothurians of New Zealand," by Mr. A. Dendy.

8 p.m. Chemical: "The Constitution of Nitrogen Iodide," by Dr. F. D. Chattock; "The Solution and Diffusion of Certain Metals in Mercury," by Prof. Roberts Austin; "Compounds of Metallic Hydroxides with Iodine," by Mr. J. Rettie; "The Economical Preparation of Hydroxylamine Sulphate," "The Reduction of Nitrosophosphates," II., by Dr. E. Dwein and Dr. T. Haga; "The Molecular Conductivity of Amidosulphonic Acid," by Józef Sakwiai; "Physiological Action of Amidosulphonic Acid," by Dr. Oscar Loew; "How Mercurous and Mercuric Salts change into each other," by Seiichi Hada; "The Effect of Heat on Aqueous Solutions of Chrome Alum," by Miss Margaret D. Dougal; "The Saponification of Ethyl Diacarboxyl Glutonate," by Dr. W. H. Bolam; "The Periodic Law," by Mr. R. M. Deely; "The Colouring Matters occurring in British Plants," by A. G. Perkins; "Carbohydrates of Cereal Straws," by Messrs. C. F. Cross, E. J. Heyen, and Claude Smith.

FRIDAY, NOV. 6, 8 p.m. Royal Academy: "The Upper Extremity," by Prof. W. Anderson.

8 p.m. Philological: "The Scotch *ablaach*," by Mr. I. Gollancz.

8 p.m. Geologists' Association: Conversations.

SCIENCE.

THE ORIGIN OF INDIAN WRITING.

"GRUNDRISS DER INDO-ARISCHEN PHILOLOGIE UND ALTERTHUMSKUNDE."—*Indische Palaeographie*. Von G. Bühler. (Strassburg: Karl Trübner.)

Dr. BÜHLER has done more than any other Sanskrit scholar towards reconstructing the political and literary history of early India by the aid of epigraphical investigations. He has now greatly added to the obligations under which he had already laid

students of Indian culture, by undertaking to bring out, with the assistance of nearly thirty scholars in various countries, an Encyclopaedia intended to present a complete survey of the vast field of Indian languages, religion, history, antiquities, and art. Most of these subjects are to be for the first time dealt with in a connected form. This remark applies notably to Dr. Bühler's present contribution. Indian palaeography is here treated in eight chapters and thirty-nine paragraphs, each of the latter being followed by a full bibliography. The period embraced extends from about 350 B.C. to 1300 A.D.

The first chapter deals with the fascinating subject of the age and the origin of the oldest Indian alphabets. That the introduction of writing into India goes back to a remote period is shown by the fact that in a Jain text (the *Samavāyāṅga Sūtra*) of about 300 B.C., its origin is forgotten and its invention is attributed to the creator Brahman. Indian imitations of Greek drachmas prove the employment of the Greek alphabet in North-Western India before the time of Alexander the Great. Knowledge of the art of writing is established for the latest Vedic period by the *Vāsiṣṭha Dharmasūtra*; and the grammarian Pāṇini, who is assigned to the fourth century B.C., mentions *yavānāṇī* "Greek writing," and the words *lipikāra* or *libikāra* "writer." The evidence of the canonical books of Ceylon indicates that the knowledge of writing was pre-Buddhistic; and passages in a *Jātaka* and in the *Mahāvagga* prove the existence, at the time of their composition, of writing schools and of a wooden slate, such as is still used in Indian elementary schools. Writing, as a subject of elementary instruction, is also mentioned in an inscription of the second century B.C. The palaeographical evidence of the Asoka inscriptions clearly shows that writing was no recent invention in the third century B.C.; for most of the letters have several, often very divergent, forms, sometimes nine or ten.

There are two ancient Indian alphabets. One of them, called Kharosthi, was confined to the country of Gandhāra, which was co-extensive with Eastern Afghanistan and the Northern Punjab. The use of this alphabet lasted from the fourth century B.C. to about 200 A.D. It is found in the Asoka and later inscriptions, as well as on Graeco-Indian coins. Its distinguishing feature is that it is written from right to left. It is derived from the Aramaic alphabet, which must have been introduced under the Achaemenian dynasty that ruled over the north-west of India from 500 B.C. till the conquest of Alexander. Semitic epigraphy makes it probable that Aramaic was widely used in the whole Persian empire under this dynasty, owing to the frequent employment of Aramaeans as clerks and accountants. The borrowed symbols of the Kharosthi writing agree best with the Aramaic type of 500-400 B.C. Their development must, therefore, have commenced in the fifth century.

The other and older script of India, the Brāhma, was in general use even in the north-west. This is the true national

writing, all the other Indian alphabets being its descendants. It is regularly written from left to right; but its older stage is represented by a coin from Eran of the fourth century, discovered by Sir Alexander Cunningham, the inscription on which runs from right to left. Five different explanations of the origin of the Brāhma alphabet have been put forward. Dr. Bühler has, however, succeeded in proving conclusively that the only tenable theory is that of Prof. A. Weber, who derives it from the oldest northern Semitic (Phoenician) type. Dr. Bühler shows that the Indian modifications of this type are largely due to the letters having early been written below an imaginary or actual line. This led to some of the Semitic symbols being inverted, laid on their sides, or opened at the top, besides being regularly reversed to suit the changed direction of the writing. The derivation of two-thirds of the Brāhma letters from their Semitic originals is at once evident from the table given on p. 12. The majority of the twenty-two borrowed letters agree with the most archaic type of Phoenician inscriptions on Assyrian weights and on Messa's Stone, which dates from about 890 B.C.; but as two of the letters, *ḥ* and *t*, are found only in Mesopotamia, Dr. Bühler thinks it likely that this script was introduced from there. This agrees with statements in the *Jātakas* and in two of the oldest *Dharma-sūtras*, which refer to the sea trade of the Indians. The Rigvedic myth of Bhujyu being rescued from the ocean in a hundred-oared galley points in the same direction. Hence Dr. Bühler attributes the introduction of this writing to Indian traders, and thinks that it must have taken place about 800 B.C. That the full Brāhma alphabet of forty-six letters must have existed about 500 B.C., and was elaborated by learned Brāhmans according to phonetic principles, primarily with a view to Sanskrit (not Prakrit)—for it contained the exclusively Sanskrit diphthongs *ai* and *au*—is convincingly shown by Dr. Bühler (p. 19). And a considerable period must be allowed between the introduction of the alphabet by traders and its adoption, elaboration, and rearrangement by the Brāhmans. These palaeographical arguments, together with other considerations, such as the full development of prose in the *Brāhmaṇas*, and the analysis and redaction of the Vedic texts, seem to render untenable Prof. Max Müller's theory—formed thirty-six years ago, and therefore necessarily based on much more limited and exclusively literary evidence—that the art of writing did not become known in India till about 400 B.C., and that then, and even later, it was not applied to literary purposes.

All the inscriptions of the first seven hundred years are in Prakrit or in the mixed Gāthā dialect, the only one in Sanskrit dating from the second century A.D. In the inscriptions of the Maurya kings, which begin in the third century B.C., and are scattered all over India, two types of writing, a northern and a southern, divided by the Narmadā River, may be distinguished. From the former is descended the group of northern scripts

which gradually prevailed in all the Aryan dialects of India. They start from the current characters which appear in one or two of the Asoka edicts. Their type is a current writing, in which the tops of the letters are in line, and which must have been written with pen or brush and ink. The most important of them is the Nāgari script, in which Sanskrit MSS. are usually written, and Sanskrit as well as Marathi and Hindi books are regularly printed. It is characterised by the well-known horizontal line at the top of the letters. The oldest inscription entirely in the Nāgari character dates from 754 A.D., while the oldest MS. written in it belongs to the eleventh century. An eastern development of the Nāgari is the Proto-Bengali character of the twelfth century.

From the southern variety of the Asoka writing are descended five types, which occur south of the Vindhya range, and include the Canarese and Telugu, while the Tamil script is probably derived from a northern alphabet introduced in the fourth or fifth century A.D.

In dealing with each type of alphabet, Dr. Bühler describes its general characteristics, besides pointing out the development of each letter. All this is further illustrated by several excellent plates. They are on separate sheets which fold into a case. Each contains twenty or more columns, giving the epigraphic forms of every letter in each period. One of the plates also presents the various forms of writing in the northern MSS. from the fifth century to the thirteenth. As all the plates can be placed side by side, the historical development of every single letter from beginning to end may be studied with ease. Thus, even the plates by themselves will prove a great boon to students of Indian palaeography.

The sixth chapter and pl. ix. are devoted to the historical elucidation of the Indian numerals. As to the few Kharosthi numerals, there are indications that, like the alphabet, they are of Aramaic origin and were introduced at the same time as the latter. The peculiar numerical notation by means of letters or syllables, which is used along with the Brāhma alphabet from the oldest period down to the end of the sixth century A.D., is at present difficult to explain satisfactorily. Dr. Bühler, however, agrees with Burnell in thinking that this system was borrowed from Egypt, though he admits this conclusion to be uncertain. It is at all events clear that in the third century B.C. this system had a long period of development behind it. From its symbols, with the addition of a circle to indicate the cypher, was derived the decimal notation, probably an invention of the Indian astronomers. The earliest example of the decimal figures dates from 595 A.D., and their employment became the rule in inscriptions of the ninth and later centuries. It is well known that these decimal symbols were adopted by the Arabs, who introduced them into Europe.

The seventh chapter deals with the external arrangement of Indian inscriptions and MSS. With regard to punctuation, Dr. Bühler shows that it is only found in the

Brāhmi script, but here occasionally from the earliest times. It was not, however, till the fifth century that one vertical stroke after a half-verse, and two after a complete verse, began to be systematically used. Among various other points, it is interesting to note that auspicious symbols, considered so important in later times, are already found at the beginning and end of two Asoka inscriptions.

The last chapter treats of writing materials, scribes, and libraries. Quintus Curtius states that the Indians used birch bark for writing on at the time of Alexander. Its use began in the north-west, there being extensive birch forests on the slopes of the Himalayas, and gradually spread to central, eastern, and western India. The oldest examples of it are twists found in Buddhist topes of Afghanistan, and the Bower MS. of the fifth century A.D. According to the testimony of the ancient canonical Buddhist works, leaves, doubtless those of the palm, were the ordinary writing material of the oldest times. The earliest example is the Horiuzi palm-leaf Sanskrit MS. of the sixth century A.D., which is preserved in Japan, and of which the Bodleian possesses a facsimile. In Northern India, where they were written on with ink, palm leaves ceased to be used after the introduction of paper; but in the south, where the writing was scratched in with a stylus, they are still employed. Paper was introduced by the Muhammadans, and has been very extensively used for MSS. The oldest Gujarat paper MS. dates from the beginning of the thirteenth century. Neither varnished boards, such as are used in Burma for MSS., have been found in India, nor leather or parchment, clearly owing to the ritual impurity of animal materials. Copper plates were early and frequently used for inscriptions. They furnish a curious illustration of how narrow are the limits of invention. They practically all imitate the shape either of palm-leaves or strips of birch bark. Similarly, the earliest Indian stone architecture imitated the wooden buildings by which it was preceded. The use of ink as early as the second century B.C. is proved by an inscription in a Buddhist tope, and is certain even for the fourth century from a statement of Nearchos.

Want of space prevents us from touching on many other instructive points set forth in Dr. Bühler's highly interesting and important treatise. Like the history of Indian religion, that of Indian palaeography shows, more than in any other country, a long and unbroken development, unchecked by foreign influence or the introduction of printing. The perusal of Dr. Bühler's work (which, however, does not include the last five centuries within its scope) is accordingly a veritable education in historical evolution. The thoroughness as well as the usefulness of the volume is well illustrated by the following experience. A certain Sanskrit scholar had for some time past been searching in vain for an Indian inscription which he had formerly come across. He was able to trace it at once by consulting Dr. Bühler's work on its appearance last month. It will be absolutely indispensable to the student of Indian inscriptions and MSS. Nor can

it be neglected by those who are interested in Semitic or Greek palaeography.

We cannot close this notice without complimenting the publisher on undertaking the publication of this important encyclopaedia, which must conduce much more to the advancement of science than to his own advantage.

A. A. MACDONELL.

MATHEMATICAL JOTTINGS.

THE annual general meeting of the London Mathematical Society will be held on November 12, when Major Macmahon, R.A., will read his valedictory address, on resigning the presidency. The title of the address is "The Combinatory Analysis." Before balloting for the new council, Major Macmahon will present the De Morgan medal to Mr. Samuel Roberts, who will be the fifth recipient of this honour. The names of the officers nominated for the ensuing session are as follow: President, Prof. Elliott; vice-presidents, Major Macmahon; Mr. N. Jenkins, and Dr. Hobson; treasurer, Dr. J. Larmor; secretaries, Messrs. R. Tucker and A. E. H. Love; members of council, Lieut.-Col. Cunningham, R.E., Mr. H. T. Gerrans, Dr. Glaisher, Profs. Greenhill, M. J. M. Hill, and W. H. H. Hudson, Messrs. A. B. Kempe, F. S. Macaulay, and D. B. Mair.

American Journal of Mathematics. Vol. XVIII. Nos. 3 and 4. (Baltimore: Johns Hopkins Press.) No. 3 opens with a paper by Prof. Cajori on the multiplication and involution of semi-convergent series. The author points out that theorems on the convergence of the products of two such series have been given by Abel, Pringsheim and A. Voss. In the fifteenth volume of the *Journal* Prof. Cajori generalised Voss's results; and in the *Bulletin* of the American Mathematical Society he deduced the necessary and sufficient conditions for convergence, in the more general case when the number of terms in the various groups is not necessarily the same. His search for expeditious tests on the applicability of Cauchy's multiplication rule to powers of semi-convergent series higher than the second power has given rise to the present paper, which begins with alternating semi-convergent series and ends with certain trigonometric series. Mr. L. E. Dickson contributes a note on analytic functions suitable to represent substitutions. Generalisations of his results will appear in a dissertation to be published by the Chicago University Press. "Theorie der Transformationen im R., welche sich aus quadratischen zusammensetzen lassen," is an exhaustive article by Herr S. Kantor, in the forefront of which he puts the English motto "Boldness is caution in these circumstances." "Tactical Memoranda" i.-iii., by Prof. E. H. Moore, run on into No. 4. They consist of a series of papers on more or less closely connected topics of Tactic. Cayley's division of Algebra ("The Notion and Boundaries of Algebra," *Quarterly Journal of Mathematics*, vol. vi., 1864) is into Tactic and Logistic. A number of references are supplied, and many problems of interest discussed under (1) "The General Tactical Configuration: Definition and Notation"; (2) "Tactical Systems"; (3) "Whist Tournament Arrangements." The remaining articles, which are of some length, are: "Étude de Géométrie Cinématique réglée," by M. René de Saussure; and "Sur les équations linéaires et la Méthode de Laplace," by M. E. Goursat.

SCIENCE NOTES.

An autobiography and memoir of the late Dr. James Croll, author of *Climate and Time*, and other works is nearly ready for publication

by Mr. Stanford. It will contain some interesting correspondence with Darwin, Tyndall, and other distinguished scientific men, and will be illustrated with two portraits.

THE Linnean and the Chemical Societies will both hold their first meetings of the session next Thursday, in their several rooms at Burlington House. Among the long list of papers to be read before the Chemical, we may specially mention one, by Prof. Roberts Austen, on "The Solution and Diffusion of Certain Metals in Mercury." The other readers include one lady and two Japanese.

THE seventy-eighth session of the Institution of Civil Engineers will be opened on Tuesday next, with an address by the president, Mr. J. Wolfe Barry.

THE Geologists' Association of London, of which Mr. E. T. Newton is the new president, will give a conversazione in the library of University College on Friday next. Among the exhibits promised are: a model of the skull of *Phororaces*, a gigantic extinct bird from South America, by Dr. Henry Woodward; and fossils from Spitzbergen, by Dr. J. W. Gregory.

DR. W. R. GOWERS will deliver the Bradshaw Lecture at the Royal College of Physicians on Thursday next, his subject being "The Subjective Sensations of Sound."

MR. WILLIAM WHITAKER has retired from the Geological Survey of Great Britain, which he first joined in 1857. For many years he superintended the survey of the southern counties of England.

THE Company of Salters invite applications for a fellowship, founded for the purpose of encouraging chemical research in the elucidation of pharmacological problems. The fellowship is of the annual value of £100, and may be held for three years in the laboratories of the Pharmaceutical Society.

PHILOLOGY NOTES.

THE veteran archaeologist, Prof. J. L. Ussing, of Copenhagen, has published, in the *Memoirs* of the Royal Academy of Denmark, a paper on "Vitruvius and the Date when the Work that bears his Name was written." The paper itself is printed in Danish; but, according to an excellent custom of this society, a summary of it is appended in French. Prof. Ussing begins by calling attention to the theory of a certain Schultz, a friend of Goethe at Weimar, who maintained that the *De Architectura* is a medieval forgery; but, of course, he does not himself adopt this extreme position. He then submits the language and style of Vitruvius to a minute examination, with the object of showing that they are characteristic of the late silver age, and not—as has sometimes been argued—of the vulgar speech of the time of Augustus. He admits that an author named Vitruvius did live at the beginning of the first century A.D., who is referred to by Pliny and Frontinus, and also by Servius. But he maintains that all the passages cited are not those to be found in our Vitruvius, but are derived from a common source, which Pliny (and also Palladius) have preserved in their simpler form. This common source he would identify with the lost encyclopaedia, *De Novem Disciplinis*, of Varro. One argument of special force is drawn from the chapter in Vitruvius about military engines, which is recognised to be a translation from the Greek of a certain Athenaeus. From internal evidence, and also from historical allusions, it is argued that this Athenaeus could not have lived earlier than the third century A.D., as Cassaubon long ago suggested; and it is further argued that Vitruvius must have translated directly from Athenaeus, and not from some common original. Prof. Ussing next

proceeds to examine the substance of several passages in Vitruvius, which, in his opinion, reveal the hand of a forger. He distrusts, in particular, the dedication to Augustus, and the references to incidents in the campaigns of Julius Caesar; and he comments upon the ignorance shown of the buildings erected by Augustus in Rome. All the references to temples at Rome are to those of old date, such as might be expected from Varro. He talks of the *emporium* as the appropriate site for temples to Isis and Serapis, when we know that under Augustus these foreign deities were expelled from Italy. He describes the ordinary orientation of temples as being such that they are entered from the west; whereas, as a matter of history, this was a Christian innovation. In short, the author of the *De Architectura* was a literary forger of the fourth century, who ascribed his work to the historical architect of Augustus, named Vitruvius, on the same principle that the author of the Latin version of the Trojan History of Dares the Phrygian styles himself Cornelius Nepos and dedicates his work to Sallust. If this destructive criticism of Prof. Ussing should meet with approval, it is clear that it will seriously affect the weight of the arguments so freely drawn from Vitruvius with regard to the vexed question of the construction of the Greek stage.

WE ought to have noticed before a dissertation on "Traces of Epic Influence in the Tragedies of Aeschylus," which Miss Susan Braley Franklin presented to the faculty of Bryn Mawr College for the degree of Doctor of Philosophy. It extends to some eighty pages, and is a very exhaustive collection of forms, words, and usages in Aeschylus that may be thought to be due to Homer. But the conclusion, though eminently reasonable, seems to be hardly worth the labour expended, except perhaps as a training for the student. It is, briefly, that we can never be sure whether the epic traces are derived from Homer directly or indirectly, especially when we bear in mind how little of the intermediate lyrical poetry has survived. In our author's words:

"We are forced to the conclusion that the epic forms in tragedy are survivals from the general Homeric vocabulary, which had been handed down, with varying restrictions and modifications, through the elegiac, iambic, and melic poets."

And again:

"Were a greater part of the work of the lyric poets extant, and available for comparison, we should probably find that many of these epic phrases and figures had been employed by poets earlier than Aeschylus; and we should be obliged to admit that Aeschylus might have obtained them from some lyric poet, rather than directly from Homer."

FINE ART.

The History of Modern Painting. By Richard Muther. Vol. III. (Henry.)

WITH this portly volume of nearly nine hundred pages ends the English translation of Prof. Muther's colossal contribution to the literature of modern art. It is exhaustive in its scope, bringing the history down almost to yesterday. If, however, it has the merit of completeness, it has the inevitable shortcomings of a current chronicle. The author is far too near to most of his subjects, and it is the first rather than the last word which he has to say about many of them. His canvas is too crowded also, and contains numerous figures which have no claim to historical rank. It is impossible for any man, even a German, to have an intimate acquaintance with the many

masters of whom he writes, and a palpable slip in detail occasionally betrays a thin place in his knowledge. In spite, however, of all its defects, the book is a considerable and useful achievement, which few men would have had the courage to undertake, and fewer still the patience to complete.

Setting aside for the moment the criticisms and estimates of individual artists, we have here for the first time what may be called a map of modern art, showing at least the course of the main stream and the junction of the tributaries. There is no movement of any importance, from the first jet of the irrepressible Goya to the last flood of Impressionism, which is not set down in its due direction and traced with approximate accuracy to its source. The history of painting from the days of Giotto has been the history of a continual emancipation. It has freed itself gradually from the Church, from architecture and sculpture, from the Court, from the patron, from the Academy, from the schoolmaster, from society; and even in these last days it has cut the bonds which bound it to its own traditions and the past. It has found, or at least it thinks it has found, its true vocation. Art, according to the latest definition, is "nature seen through the medium of a temperament." This is apparently adopted by Prof. Muther in his first volume, though in his last he casts doubts on its finality. However this may be, there can be no doubt about the freedom of the modern artist; he can paint anything in any way he chooses, and he does. The history of the evolution is told with great force and clearness. The chapter on "Tradition and Liberty," in the first volume, expresses the ideas of which the rest of the book is but an illustration in detail. The elimination of everything which stood between nature and the artist; the conception of his function as a dispassionate recorder of phenomena, and especially as a painter of light; his complete moral irresponsibility; the services of such men as Delacroix, Courbet, Millet, Manet, and Degas, in striking off the last fetters of tradition; the discovery of the "plein air," of the "values," and of the "milieu"—such are the main themes of Prof. Muther's discourse, which is heightened in its interest by his insight and sincerity, and such graces of style as his translators have left him.

The author has, indeed, been sadly maltreated by his translators. There has been, perhaps, an improvement since the first volume, in which, among other still more extraordinary pieces of information, we are told of modern art that "with intangible majesty it lays hold of the external world and gives back to it, as a consciously inspired force, its own infinitely illuminated picture"; and of Chodowiecki, that he was "certainly no genial manifestation, almost a hand-craftsman." But yet such passages as the following, from the third volume, are surely enough to make an author tear his hair:

"There is often something irritating in a far-fetched *haut goûts* which dresses up the simplest motives for the aesthetic epicure. The pale, subdued Gobelin tone, used by some of the leading men of the movement, is exaggerated and watered down by the rank and file; the

effort to produce simple tones and heraldic lines has fostered a certain tendency towards merely industrial art."

The frequent occurrence of such passages is all the more to be regretted as Prof. Muther is never dull, and sometimes even eloquent, especially when he is describing the work of an artist with whom he is in sympathy. Let it be added that his sympathies are wide, and that he is always fair: indeed, he errs, if anything, on the side of tolerance.

Certainly the English School has no reason to complain of the author of this book. No one in this country, or out of it, has recognised more freely its influence on the development of modern art. "The English," he says, "are the Progressive party in the history of modern art, the French and German are the Conservatives." He appreciates to the full the initiative force of Reynolds and Gainsborough, of Constable and Rossetti; he even recognises (almost for the first time) the true importance of the water-colour school of England in showing the way to a truer rendering of nature. Although his principles do not allow him to approve of the employment of paint for the telling of stories, he admits Hogarth's ability as a painter, has a great admiration for him as a portraitist, and instances the "Shrimp Girl" in the National Gallery as "a masterpiece to which the nineteenth century can hardly produce a rival." He is enthusiastic in his admiration of Turner and Watts, gives Landseer his due place, especially as a painter of deer. With the later men, even down to the last development of the Glasgow School, he is invariably sympathetic; and his estimate of Mr. Whistler is perhaps the best that has yet appeared—lucid and thoroughly appreciative, without a touch of that exaggeration which too frequently disfigures the praise of this true artist's admirers.

Though I by no means concur in all the professor's views, his book contains so much that is of value that I cannot help wishing for a new, revised, and concentrated edition, purged of its redundancies and repetitions, and illustrated with fewer and better engravings.

COSMO MONKHOUSE.

NOTES ON ART AND ARCHAEOLOGY.

THE following exhibitions will open next week: (1) The inaugural exhibition of water-colours, in the gallery of the new Cabinet Picture Society, New Bond-street; two at the Fine Art Society's—(2) water-colours illustrating "From Age to Youth," by Mr. A. E. Emelie, and (3) lithographs of scenes and places described in Washington Irving's *Athambra*, by Mr. Joseph Pennell; (4) the winter exhibition of English and continental pictures, at Messrs. Arthur Tooth & Sons; (5) the annual exhibition of cabinet pictures, at Mr. Thomas McLean's—these two side by side in the Haymarket; and (6) "Nooks and Corners of the Austrian Riviera on the Adriatic," by M. Leo de Littrow, at the Continental Gallery, New Bond-street.

THE society of miniature painters, of which Lord Ronald Gower is president, has decided—in order to avoid confusion with another similar society recently founded—to call itself the Society of Miniaturists. As stated in the ACADEMY of last week, its first exhibition will be held in the Grafton Galleries on November 14.

MR. JOHN MURRAY has in the press a new edition of his *Handbook to Egypt*, which, in its present form, dates from the times of Wilkinson. It has been entirely revised and in great part re-written by Miss Brodrick and Prof. Sayce, with the assistance of both Egyptologists and officials; and it will be illustrated with many fresh maps and plans. It covers not only Alexandria, Cairo, the Pyramids, and Thebes, but also the course of the Nile from Dongola downwards, the Fayum, the Suez Canal, and Sinai.

AT the first meeting of the Royal Institute of British Architects, to be held on Monday next, the new president, Prof. G. Aitchison, will deliver his inaugural address.

THE first general meeting of the Society for the Promotion of Hellenic Studies will be held on Monday next, at 22, Albemarle-street, when Mr. Arthur J. Evans, keeper of the Ashmolean Museum at Oxford, will read a paper entitled "Further Discoveries of the Early Cretan Script."

THE first meeting of the new session of the Royal Archaeological Institute of Great Britain and Ireland will be held at 20, Hanover-square on Wednesday next, when Mr. George E. Fox will read a paper on "Uriconium," the present Uttoxeter.

MUSIC.

RECENT CONCERTS.

MR. EUGEN D'ALBERT was the pianist at the Crystal Palace on Saturday afternoon, and played his second Concerto in E (Op. 12). We noticed the work when it was introduced here last April by Miss Ethel Sharpe. Mr. d'Albert gave a vigorous rendering of the pianoforte part, which is exceedingly brilliant. It may be noted that his last appearance at the Palace was in 1882, when he performed the first movement of his Concerto in B minor. On Saturday he played as solo a Schubert Impromptu and Liszt's "Napoli" Tarantelle. The Schubert, though interpreted with great refinement, was spoilt by certain Liszt embroideries. That great pianist was fond of touching up the works of the masters, but his pupils ought not to recall his evil deeds. It is curious to note that Liszt loved to meddle with composers such as Weber, Beethoven, and even Chopin, whose pianoforte works are among the glories of musical literature. The "Scottish" Symphony, under Mr. Mann's enthusiastic and able direction, gave great satisfaction. The "Allegro" (so said the notice in the programme-book) "was a great favourite with Wagner, who has left his opinion on it in unmistakable terms." This sentence shows what a revolution has taken place in the musical world. Thirty, or even twenty, years ago such a testimonial from Wagner to Mendelssohn would have appeared to many, ridiculous: to the majority of the public, meaningless. Miss Bertha Rossow sang the "Jewel" song, and songs by Rubinstein Grieg. She has a pleasing voice, and sings with taste and intelligence. There was a good attendance; the mere rumour that these excellent concerts might cease, unless better attended, seems to have already produced effect.

At the second Richter concert on Monday evening, three specimens of programme-music were presented, yet in most unfortunate order; for the best came first, and the worst last. The first was Tschaikowsky's noble Symphony in B minor (No. 6). Haydn was in the habit of imagining some little romance as an incentive to composition; but the music once written, that romance was discarded as useless. Beethoven worked in a similar manner. Tschaikowsky must have had some picture in his mind when he penned his Symphony; and the qualification "Pathétique," indeed, indicates its general

character. By "programme-music" is generally understood music with a given programme; but the latter is of a lower order when words are, indeed, considered necessary to explain tones, because the composer is seeking to express something beyond the special province of his art. After the Symphony, of which a very fine performance was given, came Richard Strauss' *Humoresque*, entitled "Till Eulenspiegel's Merry Pranks." In this case, the train of thought which dictated not only the character, but the form itself of the music, ought to have been revealed. The composer, however, has withheld it, lest it "should give rise to offence." Exception might be taken to the choice of subject; but having undertaken to illustrate it, a clue from the composer as to the particular nature of the pranks would have been welcome. The music is clever and interesting, but one sadly wants to know what it all means. Berlioz was of opinion that a programme was not essential to his "Symphonie Fantastique"; yet he wrote one, and surely most musicians must feel that it is of material assistance. When music tries to express thought, or depict scenes or events, as is the case with "Till Eulenspiegel," words become a necessity. Such programme-music is not of the highest kind, yet, by direct imitation and association of ideas, striking effects may be obtained. In the music-drama it is of immense service: it plays therein a subordinate part, for words and stage-scenery and action form a running commentary.

Dr. Richter managed after all to give one of Dr. Dvorak's three symphonic poems originally announced. Strauss' "Humoresque" is saved by its cleverness, but the Dvorak novelty is damned by its dullness. The story of the "Golden Spinning-wheel," whatever its attraction to those learned in folk-lore, does not seem a likely source for inspiration. The creaking of a common cart-wheel is said to have stirred Beethoven's musical imagination. Why, then, should not a "golden spinning-wheel" be productive of good results? Beethoven's wheel passed and was soon forgotten, but the modern composer assigns to his a special rôle. The Symphonic Poem is of scene-painting character, and hence, we believe, the story acted unfavourably on the composer. Does the cutting off of the hands and feet of a maiden supply a suitable poetic basis? Does the putting out of her eyes, even though lovely, suggest musical treatment? Berlioz, it may be said, drew a gruesome guillotine picture in his "Symphonie Fantastique." In "La Marche au Supplice" realism is certainly carried to an audacious pitch. The spirit of the music, the genius displayed by Berlioz, and also the excitement under which he wrote, alone for what was, after all, an artistic error. Each composer must judge for himself how far he may venture in the direction of realism. But music, though put forward as programme-music, must possess an interest of its own: the programme should only intensify the interest already created, and explain and may be justify any departure from usual forms. Dvorak is, of course, a master of melody and colour; but his Poem as compared, for example, with the music of "The Spectre's Bride," shows a falling off. It may be rash to pronounce hasty judgment, but there are moments in which we trust first impressions. When the other two Symphonic Poems have been heard, it will be seen whether "The Golden Spinning-wheel" is the beginning of a period of decadence, or merely a momentary nodding such as we find in the greatest masters. If great things are expected of Dvorak, was it not he himself who raised our expectations? The whole of Monday's programme was admirably interpreted, and the large and enthusiastic audience proved in what high esteem Dr. Richter is still held.

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